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PEACE PRAYER ON COLLEGE CAMPUS

Newberry students pause to pray at noon each day

Vol. 44, No. 7

NOVEMBER 15, 1961

Signed by the Author

To GAIN MORE off-street parking, our borough recently tore down an old building behind a bank. The back wall of the bank now became visible to shoppers approaching it from the south.

In no time at all a sign painter was painting a large sign on the bricks of the newly exposed side, calling attention to the bank.

WHEN I SAW the completed sign the other day something caught my eye: the sign painter had printed his name in rather large letters at the bottom of the sign. Can't blame him, I mused to myself. That's good business. Now all who see the sign will know just who was responsible for the good job.

I forgot about the sign until an experience over the weekend caused me to give it some more thought.

ON SUNDAY we went for a ride in the country. How breathlessly beautiful the countryside in autumn! As we drove along between walls of flaming colors, I began to think of that sign and the sign painter's name. Though God had no signs

posted about with his name on them t identify himself as the one responsibl for all this—the giver of every good an perfect gift—yet his name was every where. Everything—harvested fields, th forest and hills clothed with such beaut and color—clearly pointed to him and t his sustaining hand.

How right the psalmist! "O Lord, ho manifold are thy works! The heaven are telling the glory of God; and th firmament proclaims his handiwork."

—ROBERT H. THURA

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● JAPAN and its young people. They went out on a terrific anti-American demonstration two summers ago. What are their problems in adjusting to a world so different from tight-knit Japanese society before World War II? A man who knows Japanese youth intimately as a teacher in a United Lutheran mission school, Sedoris McCartney, analyzes the situation in *"Youth in turmoil."*

● GUILT and a need for being forgiven lie at the base of many severe personality problems. Dr. Herman Keiter of Hartwick College describes a case he dealt with. Change a few details in the story, add this and subtract that, and maybe the situation he describes would correspond with that of many of us. His prescription (not original with him) might help us too. (*"Guilt and forgiveness: you cannot run away."*)

● ARE PASTORS' WIVES different? Often they are self-conscious and disturbed about trying to be what the people of the parish seem to expect. Anne Jordheim didn't ask pastors' wives about this. She got her information from other women of various congregations, and comes up with encouraging data which may be helpful all around. Mrs. Jordheim was born in Germany, lived for a while in Norway with her young pastor-husband; now they are in a rural Wisconsin parish. For her discoveries see *"Where's your halo?"*

● A VETERAN United Lutheran clergyman, Edward Stauderman, although well up in his 80s, can still write a crisp, sharp-edged story such as *"Sermon on a shoestring."*

● COVER. When the college bell strikes at noon, students at Newberry College in South Carolina pause wherever they are on the campus to offer a prayer for peace.

THE CHURCH IN THE NEWS

Lutherans to seek new agency

When the National Lutheran Council was formed 43 years ago it was intended as an agency for all Lutheran churches in the U.S. The big Lutheran Church—Missouri Synod never became a member of the NLC, but co-operated in relief and refugee work and in service to military personnel. This month it looked as if Missouri was ready to join fully in a new agency that would involve 8 million U.S. Lutherans.

Doctrinal talks between representatives of NLC bodies and of the Missouri Synod wound up on Nov. 1 with the statement that there is "sufficient agreement to justify further exploration regarding possible establishment of a new co-operative Lutheran agency." The new agency would supplant the NLC.

Conferees agreed to ask their churches at their next conventions to "authorize negotiations looking toward a possible future co-operative association of Lutheran churches in America. If the proposal is approved by the churches involved all Lutheran church bodies in the U.S. will be invited to participate in the planning and formation of the new association, which would serve as a Lutheran inter-church agency for common theological study and Christian service."

Churches voting on the proposal w be the Missouri Synod, The Americ Lutheran Church, the new Luther Church in America, and the Luther Free Church. All have conventions sche uled in the summer or early fall of 196

Nuclear tests assailed

Russia was sharply attacked by churc leaders in various parts of the world th month for exploding nuclear bombs th polluted the atmosphere.

The Soviet action "violates mankind conscience" and "threatens new dime sions of terror in international relations said Dr. J. Irwin Miller, Indiana indu trialist and president of the Nation Council of Churches. Christians we "concerned for the people of the Sovi Union as well as in the rest of the world because of "new hazards to the healt of mankind and generations unborn from atomic fallout, Dr. Miller said. H urged the U.S. "on grounds of Christia faith and ethics" to show "restraint" b not resuming atmospheric tests.

There's "no justification in the sigh of God or in the eyes of men" for Ru sia's bomb explosions, said Dr. O. Fre Nolde, director of the Commission of th Churches on International Affairs, World Council of Churches agency. H said Russian actions "flouted world opin ion" and proved the need for a nuclea test ban that included "a binding treat with provision for inspection and con trol."

Vatican joins protest

The big bomb explosions in Russi reveal "more dramatically than ever be fore the true merciless and godless fac of communism—a face without love an with only the tension of hate," the Vati can radio declared. It said Russia's "fool ish decision" to explode a huge bomb showed that it is "heedless of the law

God, the needs of humanity and the hts of man."

Bishops of Eastern Orthodox churches tside Russia denounced the nuclear ts. In a message sent to Premier Nikita hrushchev through the Russian em- ssy in Washington, the Orthodox lead- condemned Russia's "inhuman and rbaric disregard for humanity." It iled the explosion of a 50-megaton mb that would scatter fallout over the orld "an act of barbarism that has no ecedent in the history of mankind and nnot be justified under any guise or cumstance."

Because of the genetic effects of atomic diation, the nuclear tests "strike espe- ally at women in their most important sk of giving life," the Italian Christian orkers' Association declared. In Swit- rland, the Federation of Protestant omen and the League of Catholic omen joined in calling on statesmen "find a way to assure that such tests e abandoned" because of the "peril hich threatens future generations."

Parley studies aid to needy

Government and private agencies both have legitimate and useful roles to play in meeting the country's welfare needs, a report to the National Conference on the Churches and social Welfare stated. The report was one of 15 made to the National Council-sponsored meeting at Cleveland last month. About 2,500 representatives of churches and social agencies attended the sessions.

"Full use of the government in meeting welfare needs" was advocated in the report, which will be submitted to the churches for study. Government programs are not substitutes for "private responsibility . . . private charity . . . or private agencies," the report added.

Other documents presented at the meeting advocated better ministry to the family, to alcoholics and narcotic addicts, and to the mentally retarded.

Four welfare leaders were honored at the closing session with the Shepherd's Award, a citation given by the NCC's Social Welfare Department. Recipients

ACTIVE IN PROGRAM AT SOCIAL WELFARE CONFERENCE

Rev. J. F. McMahon of Volunteers of America; Dr. Karl Hertz of Wittenberg University; Dr. Harold Haas, executive secretary of United Lutheran Church's Board of Social Missions; and Rev. Donald F. Schroder of the Detroit Council of Churches.

were Dr. Arthur S. Fleming, former Secretary of Health, Education and Welfare and now president of the University of Oregon; Dr. Leonard W. Mayo, chairman of a national committee to aid mentally-retarded children; Dr. Karl P. Meister, Methodist official; and Dr. William J. Villaume, former director of the NCC department and now president of Waterloo Lutheran University in Ontario.

ALC warned on Red hunts

Congregations need "clear thinking" in deciding "whether to join local organizations or causes combatting communism," the Church Council, executive board of The American Lutheran Church, warned at its meeting in Minneapolis this month. Not only the objectives of such groups, but the methods used should be taken into consideration, the statement urged.

"Irresponsible charges" which "create division, suspicion and distrust among loyal Americans hinder rather than aid the fight against communism," the statement said in a quotation from FBI Director J. Edgar Hoover. It suggested congregations "would be wise to refrain from formal participation or official encouragement" of anti-Communist organizations "unless it is inescapably plain that this will be a means for furthering God's saving purposes for mankind."

In other major actions, the ALC Council:

—Called for widespread study and discussion of the World Council of Churches prior to next year's Milwaukee convention which will decide if the ALC remains a member of the council.

—Affirmed the church's responsibility to "communicate the Gospel without discrimination or distinction based on color, culture, class or caste."

—Ruled that "there is no special warrant" for celebrating the Holy Communion at weddings. "Where such celebrations do occur . . . participation should not be limited to members of the bridal party, but be extended to all in the congregation."

Church paper to be planned

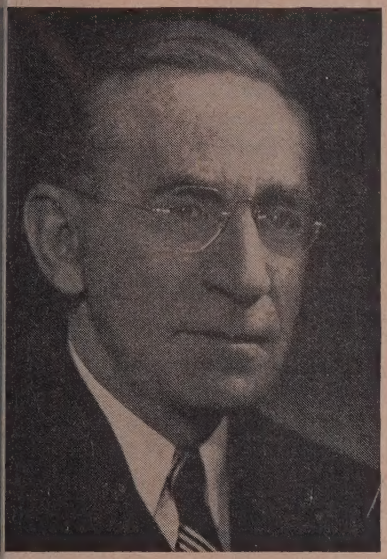
Ten men will meet at Chicago late this month to start planning for "The Lutheran," the periodical of the new Lutheran Church in America. The name of the new periodical has been set, but all other decisions about format, content, frequency of publication and cost must be settled by the committee appointed by the Joint Commission on Lutheran Unity.

The new paper will begin its life in January 1963. It will supplant periodicals of the merging churches — the ULC's *Lutheran,* Augustana's *Companion,* Suomi's *Counselor* and the American Evangelical Lutheran Church's *Tidings.*

Presiding at the meeting will be Dr. Malvin H. Lundeen, Augustana president and JCLU chairman. Arranging the program will be Dr. Paul E. Valentiner, chairman of the ULC Church Papers Committee, and the Rev. Philip Johnson, Augustana pastor and director of the National Lutheran Council's public relations division. Consultants to the committee will be Dr. G. Elson Ruff of *The Lutheran* and Paul E. Gustafson of the *Companion.*

The meeting will continue a series which has brought hundreds of members of the new church's boards to Chicago in recent months. While new boards cannot take binding action until after the constituting convention of the LCA at Detroit in June, they have initiated studies and discussed operations to assure a smooth change-over as the new church is organized.

LEAD ORGANIZING CONVENTION, LUTHERAN CHURCH IN AMERICA



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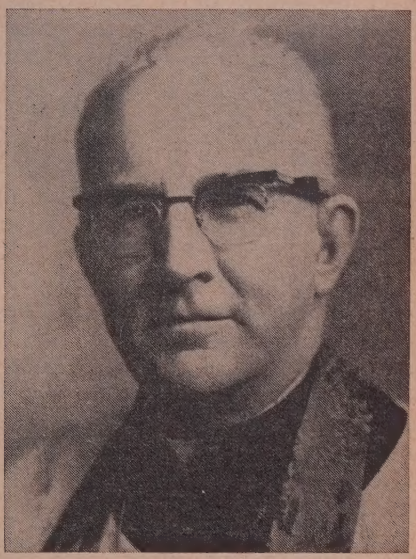


DR. MALVIN H. LUNDEEN

Dr. Carlson will aid

Appointment of Dr. Martin E. Carlson, finance director of the Augustana Church, as a deputy for Dr. Lundeen was announced this month. Dr. Carlson will serve as liaison between JCLU and the regional merger committees as they plan structure and organization of synods for the new church. He will also meet with JCLU subcommittees which are planning the operation of boards and agencies of the emerging church during its first biennium. Synods of the new church will hold organizing conventions between mid-August and October 1962. Executives of the new church's boards and commissions will be named early next year by the JCLU. Staff members will be appointed later. Terms of office of all executives and staff members of the present church bodies will end when the churches end their separate existence on Dec. 31, 1962.

Officers for the constituting convention of the new church will be Dr. Lundeen, who will be chairman, and Judge James F. Henninger, who will be secretary. Judge Henninger, prominent ULC layman from Allentown, Pa., is a member of JCLU.

May unify deaconess work

Deaconesses of the United Lutheran Church had been affiliated either with the Philadelphia Motherhouse, founded in 1887, or the Baltimore Motherhouse which was started in 1895. In recent years the two institutions had been coordinated under the guidance of the Board of Deaconess Work.

The ULC Executive Board had endorsed suggestions that the two motherhouses be merged "in the interest of a wiser stewardship of the church's resources." The ULC has about 170 deaconesses.

At the meeting of the Deaconess Board last month, Dr. C. Donald Heft, president, said merger of the two institutions would be recommended at the board's next meeting in January. He said approval would be needed from the deaconesses, the ULC Executive Board, the governing boards of the two motherhouses, and from the 1962 convention of the church before the merger could be completed.

Sister Mildred Winter, executive secretary of the Deaconess Board, said the merged motherhouse might be established at a new location. "The committee doesn't believe the present sites should influence its choice," she stated. The present properties at Baltimore and at Gladwyne, Pa., are valued at about $3 million.

Reds fail in fight on faith

Russian Communists have failed in their fight against religion, a woman leader told the 22nd Congress of the Communist Party at Moscow last month. Miss Olga Kolchina, secretary of the party's Moscow Committee, called for "more decisive combat against religious superstitions." She chided party leaders for not carrying out "point by point" the official blueprint for anti-religious action.

Atheistic propaganda has "weakened," said Miss Kolchina. "Even some young people are still under church influence." She added that Russians could not "help noticing the recent increase of religious activities among the clergy."

Red propagandists weren't finding "effective and new methods" and weren't sending the "right personnel" to anti-religious lectures, the speaker continued. Even Russian business was condemned—stores "facilitated church activity during religious fetes" by selling Christmas candles and Easter cakes.

Poland's tensions remain

Clashes between Poland's Red regim and Roman Catholic hierarchy hav actually strengthened the church, repor from Warsaw said. Polish Premi Wladyslaw Gomulka last month told newsman, "Religion is deeply rooted i a major part of our population. It difficult to say how long religious beli will persist in Poland—certainly for te of years and possibly even longer."

The premier's statement followed a uprising in the provincial capital Torun when local officials tried to tak over an unused wing of a monastery a students' hostel. Prolonged ringing church bells drew a crowd of "more tha 1,000" who threw stones at police an Red officials and drove them away fro the church property.

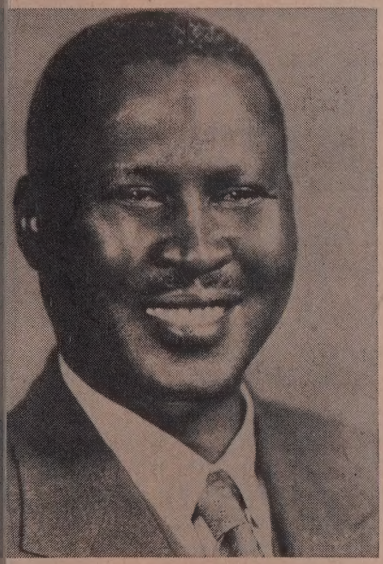
Major conflict in recent months can when the government decreed eliminati of all religious (Roman Catholic) i struction from public schools. Class were then transferred from public schoo to the churches and parish halls. Ch dren flocked to the new classes and pries confided to foreign newsmen that th were happier, since they could condu the classes free from state controls an interference.

DR. MOLL DIES

A colorful figure passed from the Lu theran scene on Nov. 2 as death called Dr Edwin Moll, 69. A native of Australia and graduate of Concordia Seminary at St Louis, Dr. Moll served as a military chaplai in World War I and later was pastor i Illinois, California and Wisconsin. He wa a secretary of the Board of Foreign Mission from 1940-46 and then directed the relie and refugee work of the Lutheran Worl Federation in Palestine.

A complete obituary will appear nex week.

arly this fall the government ordered sts to "register" all places used for uction of children so "hygienic con-ns" could be checked. Cardinal an Wyszynski denounced the order, priests not to comply. Communist ials backed down, said the order ld not be enforced at present.



NOBEL PRIZE WINNER
Chief Luthuli

ard goes to Christian leader

A Christian may not meet force with ce," Zulu chieftain Albert Luthuli had quently declared. Last month the 62-r-old president of the African Na-al Congress was given the Nobel ce Prize for his leadership in peace-moves toward racial equality in strife-n South Africa.

A graduate of mission schools and of Congregationalist Adams College, Mr. huli had been a teacher. In 1935 he s elected a chief of the Zulu tribe. In 52 he became leader of the Congress, ch launched a passive-resistance drive against South Africa's rigid racial separation laws. The government retaliated in 1959 by restricting him to a Negro village of Stanger in Ntal.

The Nobel winner is a former vice president of the National Christian Council of South Africa and has been delegate to meetings of the International Missionary Council. He is a member of the Congregational Christian Church of South Africa, an affiliate of the United Church of Christ.

Date set for Japan union

Reformation Day in 1962 is the target date for an organizing convention that will create a united Lutheran Church in Japan, delegates at a meeting in Kobe last month decided. The united church will bring together eleven mission groups. It will have about 12,000 members in 200 congregations, served by 100 missionaries and 100 Japanese pastors.

Largest group entering the merger will be the 10,000-member Evangelical Lutheran Church in Japan, an affiliate of the United Lutheran Church in America. Other groups include four missions from the U.S., three from Norway, two from Denmark and one from Finland. Although the mission supported by the Lutheran Church—Missouri Synod has not taken part in the merger plans, its representative expressed hope that it might also affiliate with the new body.

Heading the merger negotiations has been Dr. Chitose Kishi, president of Tokyo Seminary and of the ULC-affiliated church.

And so forth

Forty-four per cent of all Norwegian children regularly attend Sunday school, the Norwegian Sunday School Union reported. Religious instruction is given also in the land's public schools.

WASHINGTON

By ROBERT VAN DEUSEN

EXIT STALIN

SPECIALISTS in Soviet psychology were provided with a mass of data to analyze during the sessions of the 22nd Congress of the Communist Party in Moscow. The endless speeches, the jockeying for power, the significant nuances of who sat where and who did what, the struggle between sub-ideologies, all fitted together somehow into a pattern of Soviet strategy for those able to decipher the puzzle.

One of the most bizarre developments was a unanimous decision to remove the body of Josef Stalin from the great mausoleum in Red Square. This marked the dramatic climax of a power struggle between Nikita Khrushchev and those elements of the party which clung to Stalin's memory and principles.

DENUNCIATIONS of Stalin in growing crescendo had marked the sessions of the Congress. But a public symbol was apparently needed to get across to the man on the street the complete repudiation of the former dictator. Dishonoring his remains was the method chosen to mark Stalin's demotion from the pantheon of dead Soviet heroes.

The use of the Soviet Congress as the setting for this display of political power was significant. It drove home to the delegations from other countries that Russia is still the leader of the Communist bloc. The Chinese Communists, who hold Stalin and his principles in hi regard, had to swallow this demonst tion that Khrushchev still calls the tu

This internal power struggle may p vide a clue to one reason for the Russi leader's defying world opinion in ploding the 50-megaton bomb. This w another way of demonstrating to Chi that Russia holds the real power.

Aftermath

THE SOVIET leadership still must c tend with the psychological reaction the people to the removal of Stali mummified body from the Mosc shrine. Millions of Russians have ma the pilgrimage to the mausoleum a stood in line waiting to pay homage Lenin and Stalin. The toppling of one their "little gods" will surely result emotional confusion.

Even more difficult will be the job rewriting Russian history. The purp will be the "demythologizing" of the o time dictator. The new history boo will stress the dark side of Stalin's care the reign of terror and the bloody purg

For a while, school children wo know what or whom to believe. But af a while, the double vision will come i focus with Khrushchev as the new he

What of the intelligentsia? Will th be able to forget so easily? Or is Russ by raising the educational level of h most able young people, risking eventu disillusionment and revolt?

In years to come there may be anoth aftermath of the power plays of 19 Chinese Communists will not soon f get the humiliation forced upon them Moscow. If industrialization in Chi ever brings it within competitive distan of Russia, a battle of giants may ens

Whether that will be worse or bet for the nations of the West, only t unrolling of history will reveal.

YOUTH IN TURMOIL

"SENSEI, PLEASE MAKE them to understand," he urged, anxious lines creasing the gold-brown forehead over thick black brows and slanted eyes. Quite unaware of himself, my student ran his fingers slowly through his shock of black hair as he pursued his point in belabored English:

"We are sorry of how it looks to outside. But we all don't agree the communism. Before we only protest the security treaty which seem to encourage war, and more lately, protest increase of police power which may stop our freedoms and such similar thing. I hope American friends can see it. Please, Sensei, make them to understand."

Sakamoto San stopped talking, but the intensity of his feeling and his hope glowed on in earnest brown eyes that did not leave my own.

I recall now that even I who live among these people hadn't understood very well nor listened with too much sympathy. We had been discussing in our English literature class here in Kagoshima University the political activities of *Zengakuren* and other university student organizations. They had been responsible for much unrest, from the Hagerty incident in Tokyo last year and the violence at the Diet Building, to this spring's frenzied demonstration against the anti-political-violence bill.

I HAD TOLD THEM that people in the West were puzzled by these demonstrations and critical of politics played out in violence. From my Western point of view, I could not understand the seeming inconsistency of these people who say they believe in democracy. And with my Western sense of efficiency, I was remembering the days and weeks of boycotted classes, while students, even here in southernmost Japan, snake-danced down the center of our city's main street, stopping traffic and challenging the police.

BY SEDORIS MCCARTNEY

Here and there throughout their *demos* (Japanized word for demonstrations) red flags had been in evidence.

I had not been teaching this university class very long when the unrest began. Perhaps it is well that I wrote little about it to my friends in America at that time. Since then I have been learning to understand better the extravagant, often inconsistent and—to us Americans—illogical actions of people who live in battleground countries and in areas of political tension.

WE WERE STUDYING Archibald Rutledge's *Exile* with its reminiscenses of his boyhood. I had used the theme to ask the students, living in stucco dormitories and attending classes in ferroconcrete buildings rebuilt at the edge of this bombed-out city, that they write about what they had missed most in their childhood. I had expected descriptions of quaint thatch-roofed homes, cozy winter evenings with the family, talking around a charcoal brazier, "kotatsu," sunk in the floor, summer swimming in the sea and fishing in mountain streams.

Little did I expect what Harada San had "missed most" in his childhood. Tall, well-mannered, but with a keen delight in humor, he never spoke unless he was called upon. His paper began:

"I was brought up under the love of my parents, with a brother, sisters, and some friends to play with and so I was happy. But as I grew up and studied more, I came to realize that I do have something I miss. It is something to support me, to rely on in case of difficulty. I have missed it since boyhood time.

"A man is not born almighty, and he needs something to rely on. History shows that men who endeavored for benefits of people had something that inspired them. (I do not mean convictions, for a man's conviction is not a ways right, and it doesn't always he him to contribute to welfare of people The thing I mean is something that perpetually true to be encouraged wit I envy those who have found it.

"We need something to give us stror support and help us find a new way t day in solving serious problems. Mayl it is God or something like that, I do n know. Sometimes I feel to pray, but don't know to what I can say it."

SUENAGA SAN was the wit of the clas But this was serious:

"My native home overlooked the se On a fine day I used to sit alone on th rock cliff and look out to sea. Peacef sounds of waves were heard.

"When season of typhoon came, peac ful sea changed to scene of rage. Stror wind made billows rise and attack th shore. Pine trees groaned in the storn There was no man, no animal, but on me in this world.

"It was an intense impression on little child. And I could not help feelir how weak man is in comparison with th force of nature. How fleeting is the li of man in comparison with the histo of universe! In spite of my dying, th universe will exist, the sea will not di appear, and the wind will blow foreve Why man dies, and other things continu on? I was very sad to think it. Man alone. Life's purpose I cannot find."

THEN THERE was gay Sonoda San. H found great delight in folk songs, ar when he sang, he would direct them fro the back row, his whole body swayir in happy rhythm. He had written:

Pastor McCartney has been working Japan since 1948, returned to America study for the ministry, served an Iowa pari between 1955 and '58, has been in Kag shima as evangelist and student pastor sin

"I am often feeling blue, gloomy, and ihilistic. I feel very low without any rm belief. How happy it would be to evote myself to anything and have firm urpose in life! I thought so over and ver again. However, never have I had rm belief. Though I don't agree to all, admire *Zengakuren* and envy them. hey know their purpose.

"Why am I living? What is my purose for life? I hate this nihilistic feeling nd try to forget it by devoting myself o anything. We have little time to think hese things, and seeking a way, some f us join quickly to movements. To um up, I feel I need mental and spiritual ood."

SUCH REVELATIONS make one pause. n cultures where there is almost none f the hope and spiritual stability we may now in Christ, and where, many have liscarded all religions so that death becomes a bleak eternity of separation from what is loved, it is understandable that lespair, futility, and then abandonment o reckless violence lie very near the surface.

But the problem for such people lies not only in the growing spiritual rootlessness. I had no anticipation of the kind of memories that still persisted inside Ikeda San's well-groomed head. The son of a high school principal, he was planning to become an English teacher.

"I think I miss more than anything else in childhood, a peaceful situation," he wrote. "Some place in which we could grow safely and soundly, favored with nourishing food instead of only sweet potatoes until we are sick; making happy excursions instead of rushing into air-raid shelters; reading many good books instead of hearing terrible roars of B-29 bombers. That was the days of my childhood. We must never plunge children into such miserable things we have undergone."

". . . snake-danced down main street"

Intelligent, warm-hearted, responsive, he had surprised me by his active part in the demonstrations and his hours with other students at the police court, arrogantly defending the violence in interrupting traffic. Reading of these experiences slowly I began to see.

AND SO IT WAS also with Tanaka San. I was astonished to learn what lay behind his broad, placid-looking face with his quiet, friendly eyes:

"Most I miss younger brother. He was killed in elementary school one day. At that time my feelings were very complex. I wanted no consolation or religion. I only wanted that all of human beings would be equally killed by bomb. To die is end of all things."

It is the present generation of young people who went through their most emotionally sensitive pre-school years during the war. It is to the present generation, perhaps, that the war brought its deepest emotional shock and damage. In this small class of only nineteen, I learned that a third had lost parents in the war. Hara San, with the harmonica which, to the pleasure of some and the dismay of others, he regularly drew from his pocket between classes, had written:

"Eighteen years have passed since my father was killed in war. I remember mother took me to the village funeral which was held when the dead came home as ashes. Many people were there in mourning and looked sad, especially my mother who was very sorrowful.

"When the war was over, the fathers of some of my friends returned home, but my father did not. Some of my friends said their fathers came back and brought nice gifts and had happy time with them. Slowly, at last, I could understand my mother's grief. How greatly shocked and saddened I was to know that Father had died and would never return forever. I envied my friends with tears, and hated the war and those that killed my father."

Loss of a loved one is enough to mar a childhood. A great deal of a young Japanese's extravagance in political activities may be as much an unconscious reaction to childhood experiences as it is protest against present policies.

Perhaps the most poignant story came from Waki San, a slight young fellow with a pock-marked face, whose limitations in spoken English had kept him silent much of the time:

"I myself have never felt my father's love since I was born. He was killed in a naval battle in the Philippines. My mother said often to us that he used to bring presents to us when he visited u from battle. She said I called him 'uncle He was not so long at home, I suppos

"Since my father's death we have bee in narrow circumstances. Not other pe ple but our relatives have been unkin to us. We should be thankful for an help in bad situations, but in such time we truly need my father.

"If he were alive I could counsel abou everything from the bottom of my hear But it is only a dream which will not b realized in my future. I must be ind pendent now. But I wish for a goo helper in spiritual or economic matter Nobody can understand my feeling fo a father, but the person who also lo his father. . . . We *all* must try in ou heart to contribute to peace for all ma kind."

These are but brief glances into th experience and thinking of a few stu dents in an English literature class. The are approximately 4,000 more in th university, which is only one among hu dreds in Japan. How much more spi itual rootlessness in a changing culture– how much more wistful longing for spi itual security and purpose—how muc more bitterness and hatred must there b in the heart of this generation.

Headlines from around the world ar filled today with unaccountable behavio shocking demonstrations of violence, in credible atrocities, all of which arou our fear and anger. To try to unde stand does not mean to condone.

But it means to listen and read with more sympathetic mind. And to do s with a heart that remembers that tho people have suffered, often more than w And that all of us have sinned and falle short. For all the human suffering, te sion and war, both "cold" and "hot where God's will is most surely not beir done, the guilt lies with us *all*.

GUILT AND FORGIVENESS

You cannot run away

By Herman Keiter

A few years ago a man came to my office. He was near the end of his middle years and deeply unhappy. His married life was hell. "How can I achieve a better relationship with my wife?" he asked.

It was a difficult question to answer. His wife was a partial invalid and neighbors and friends knew that she was making life miserable for her husband. While she kept busy with hobbies, he had to do the work she could have done. He was resentful and near the breaking point.

There's always a root to this kind of unhappiness, and in this case one of the roots at last was found. The husband felt guilty. Years ago he had been unfaithful to his wife. He had long been ashamed and sorry for what he had done but he couldn't forget. He had asked God to forgive him but he could not feel forgiven.

Neighbors couldn't understand why he had stuck it out so long with his wife. Now he started wondering himself. But there was his guilty conscience and the feeling that running away from the situation would not solve it. He came to me for professional help.

To a minister who also happens to be a psychologist these dilemmas are familiar. Christians are constantly confronted by the problem of deciding between choices that seem equally wrong or impossible to pursue. Our intents are frequently in contrast with our actions and our impulses are giving battle to the awareness of what we ought to be doing.

Dr. Keiter, professor and counselor at Hartwick College, Oneonta, N. Y., has taught Christian ethics for 25 years. He is also a clinical psychologist with hospital experience and a private practice. Details of situations he describes have been changed to prevent identification of persons concerned.

The man sitting at the other side of my desk was a Christian and an active member of his church. His conflict was real. He knew as a Christian that he had sinned and that God was offering him forgiveness. He also knew that as a Christian he should "sin no more" and make peace with his wife. But how could he do it if he was constantly being repelled both by his wife and his own nature?

I REMEMBER treating children and adolescents in homes and reform schools. Discussion with them would reveal that what they most wanted was to have friends. But the harder they tried the more they drove friends away. Adults and children have this same problem—loneliness, and the desire to escape from it. They may be pushed into isolation, withdraw from the reality of life, live in a world of their own where it becomes more and more difficult to reach them. But they never escape the problem.

If a man is a Moslem he has a way out. He can make a pilgrimage to Mecca to make up for his sin. A Jew can go through the prescribed rites of purification and contrition and double his attention to the laws and rules of righteous living. A Hindu can withdraw from life and become a holy man absorbed in meditation so that he need not return to the world in a new body, must not be born again into the hopelessness of human existence. But a Christian?

THE NEW TESTAMENT has some specific things to say about Christ's place in the world and about man's relationship to him. It says: ". . . To all who believed in him, who believed in his name, he gave power to become children of God, who were born, not of the blood nor of the will of the flesh nor of the will of man, but of God" (John 1:12 RSV).

This is exactly what the man who had come to see me needed. He had to re ceive the "power to become." But how How could he become one who "be lieved in his name" and so receive th power he needed?

It isn't enough for a Christian simpl to believe that something he reads o hears is true. In that sense even the devil "believe and tremble" (James 2:19). Th Christian faith is the acceptance o Christ's central and supreme place i man's life so that this life will truly b led in total awareness of Christ's lordshi over it. Only through such acceptanc can God's power in Christ be released i a person and enable him to do the goo he could not do before.

One way of preparing for such accept ance is indicated in the New Testament Time and again we read that Jesu prayed. His prayer life was such that th disciples asked him to teach them hov to pray, and Paul urged Christians in th early churches to "pray without ceasing." To pray means to have a constant aware ness of God's presence. It isn't just talk ing to God but, as Douglas Steere define it, "working with God."

OUT OF THE AWARENESS of God's pres ence comes the realization that we don' have to go out and look for God. A Christian's faith is grounded in the con viction that God is always looking for us and far more urgently than we shall eve look for God.

The 19th-century British poet Franci Thompson tells about man's flight fron God in his *Hound of Heaven:* "I fled hin down the nights and down the days; fled him down the arches of the years I fled him down the labyrinthine way of my own mind . . ." but everywher "those strong feet" . . . "followed, fol lowed after."

This, I thought, described pretty ac

rately the dilemma of the man who had me to seek my help. He, too, was running away from God, and he had to realize it. Over his own suffering he had see, in Thompson's words, "the shade God's hand, outstretched caressingly." he could see that hand, he would reach e turning point.

There were things he could do to help mself along, like reading books that ould lead him along this road or being vare of the frequency or infrequency ith which he thought about God. But e had himself taken a long step toward solution of his problem by seeking out rofessional help. A great many people e afraid or ashamed to do that and so ever get a chance to discuss the problem.

THIS MAN ACTED. He knew he had one wrong and that he could not undo hat he had done. He couldn't even tell s wife because although it might have ghtened his burden it would have hurt er. But he could talk to me.

Psychotherapy followed. And through long sessions he learned to accept the fact that God had forgiven him and that his guilty feeling must not block a reestablishment of positive relations with his wife. Accepting God's presence and lordship became an increasingly active force. Psychotherapy helped him break down the walls he had built up himself to keep God out.

Not all difficulties could be removed. God's presence does not guarantee success, and even the believer must suffer. But the big obstacles were cleared away. The marriage became happy, with both partners adjusting to each other. Their sexual relationship, he said, was better than it had ever been before in many years of marriage.

The marriage has now lasted several years at the same high level of mutual satisfaction. The awareness of God's presence and forgiveness had opened to this man a new life just when he thought he had reached the peak of misery.

WHERE'S YOUR HALO?

he woman in the parsonge must be many things o many people. Here's he result of a survey ne pastor's wife made

Y ANNE JORDHEIM

Dear Editor: Why do laywomen expect so much of their minister's wife?

THIS QUESTION was published in a leading magazine for women. There was no answer.

I cut it out and tacked it on my bulletin board. It seemed like an unfair question to me.

From my own experience as wife of a pastor I would not say that much was

expected of me. The women of our parish know that my lively, growing family keeps me busy.

But the question intrigued me. Perhaps our churchwomen did expect a lot from their pastor's wife, and I wanted to find out what it was. Were there unwritten laws to rule a pastor's wife's functions and conduct?

And if there were, what irked church women about the woman in the parsonage, and what pleased them, and how could relations between her and the other women be improved?

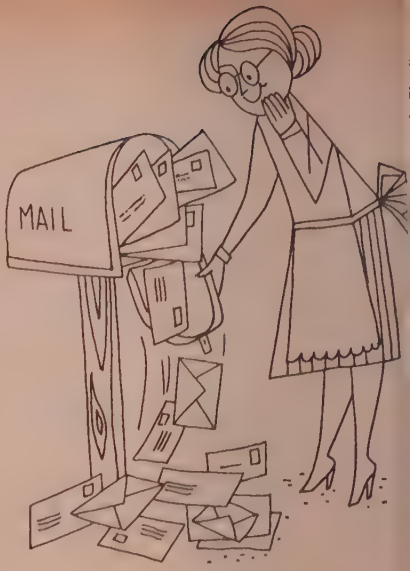
TO GET A CROSS SECTION of opinions, I interviewed a variety of carefully selected church women and sent out over 100 questionnaires. An overwhelming 85 per cent replied, proving that this must be a topic of interest, and, most likely, of frequent discussion. Over half of the women added up to six handwritten pages of valuable, often amusing comments!

It also proved that Lutheran church women were not merely concerned with their pastor's wife's function and behavior but also with her welfare.

And the women were not merely interested and concerned. At times they were actually disturbed. A Midwestern housewife told me that she could easily get ulcers when thinking of all the qualifications a minister's wife should have.

Her opinion, generally echoed by women throughout the country, was as follows:

"I SHOULD expect a pastor's wife to be
not too active—nor too passive;
not too domineering—nor should she be too submissive;
not too glamorous—nor too untidy;
not too industrious—nor too lazy;
not too modest—nor to demanding;
not too relaxed—nor too lax;
not too sweet—nor too aloof.



She should never judge but alway
evaluate. She should be compassionate
kind, humble, tolerant, and understand
ing. And she should rest in the knowledg
that God gives strength to those whom h
has called into his service!"

"That's a big order, isn't it?" the Mid
western housewife added thoughtfully
"Just tell me, how can anyone have th
courage to marry a minister?"

A CHARMING elderly lady wrote thi
from a neighboring town:

"I would approach a prospective mar
riage to a minister with fear and trem
bling, yet I would feel elated and honored
However, I feel a pastor's wife ought t
have had a good education before mar
riage. Otherwise she will have difficultie
in solving the many problems which in
variably will face her in any parish. A
musical education would always be a
asset. Likewise courses in domestic sci
ence. For what wife of some other pro
fessional man must entertain as much
and usually on a tight budget, as does th
minister's wife?"

There are considerable differences of opinion on whether a pastor should be married and start a family before accepting his first call. Many said that no sensible man or woman would get married and have children with so little financial backing and not even a job.

A few others were more lenient and said that if they insist on getting married, well, why not let them?

Most church women, especially the older ladies, enjoy young pastors' families, but, please, not so young that they must look after them!

IT IS GENERALLY agreed that a pastor's wife should do no more and no less in her parish than any other active church woman. Her family and household should come before church activities.

Contrary to usual public opinion, most Lutheran laywomen will forgive their pastors' wives housewifely shortcomings as long as they look after their husbands properly. A pastor who lives a healthy, well-adjusted life and has a harmonious home because of his efficient wife can be of greater service to his congregation.

The pastor's wife who is blessed with special talents should use them in the work for the church. Still, she should stay in the background. Very few church women approve of pastors' wives holding office.

About 50 per cent believe it to be a fine idea for the pastor's wife to direct the choir, provided she is qualified to do so and there is no one else in the parish who could take over.

There is, however, one distinct difference between active laywomen and pastors' wives concerning the work of the church. The pastor's wife should be the person to be called upon in case of an emergency. She should be willing to help out wherever needed, no matter whether she has to fill in for a banquet speaker at the very last minute or organize a clothing collecting station for a family with nine children whose house burned down (as I had to do recently).

MY SMALL-SCALE STUDY showed one definitely modern trend compared to what was formerly expected of a minister's wife. Our Lutheran church women of 1961 feel strongly that the life of the woman in the parsonage should not be entirely subordinated to their husbands' work. She should have some outside interests, preferably something compatible with her position in the community.

"Especially the small-town pastor's wife needs to broaden her world perspective," an active church woman and talented writer said. "The American country churches and parsonages have ceased to be the center of the universe for the pastors' families and congregations.

"The pioneer days are gone. It is the pastor's wife's duty to make the women of the parish aware of this and to make them aware of the world beyond their own little sphere of life."

AS CAN BE expected, older ladies of the parish tend to be somewhat stricter with

their pastors' wives than the younger generation. An elderly lady emphasized: "A pastor's wife must absolutely be the perfect example of her community. She should not feel this a burden, rather an honor and privilege."

A witty young farmer's wife with five small sons added her own viewpoint: "If the pastor's wife prefers to wear shorts or dungarees at home and practice Yogi (and the minister can defend himself!) I'm sure it's nobody's concern! Besides, if her husband is pleased with her, why shouldn't the community be?"

Many church women seem to be concerned with their pastor's wife's good appearance. Opinions were at extreme opposites. Some wanted her to be dressed simply but neatly. Others wished their pastor's wife were more fashion-conscious and chic. The fashion expectations varied from church to church. Whether they were located in town or country had little influence.

REPLIES TO MY questionnaires contained very little criticism. Pastors' wives seem to irritate their parishioners in many rather insignificant ways. That seems to be all.

MRS. JORDHEIM AND FAMILY
Plenty to do

What really irks Lutheran laywomen most is that so many pastors' wives think they are constantly being observed and criticized. Without a doubt, a pastor's wife lives more in the spotlight than the average church woman, but that is, after all, part of her job.

Naturally, many pastors' wives' personalities and social behavior are not entirely to the satisfaction of their respective parishes, yet, as one church women's leader put it—"She may have her faults, but don't we all? And isn't she human, too?"

SUGGESTIONS ON HOW the relationship of pastor's wife to church woman could be improved were sparse. This was generally covered by what the church women expected of their pastors' wives, the big order, which will be hard to live up to.

Judging from the many warm words of praise which flowed out of the pens of these 85 women, this big order is the ideal, the silent wish of what their pastor's wife ought to be but can't.

Regardless of how much the church women expected of their ministers' wives, they sincerely appreciated their efforts. Only a few women felt ill at ease with their pastor's wife. Most of them were on pleasant terms, or even on first-name basis.

Of the many good qualities Lutheran pastors' wives have, the most outstanding were summed up by a young church organist and mother of three:

"Her good grooming and poise, her unselfishness and tolerance, her humility and genuine interest and love for others makes her the kind of first lady of the parish we had always hoped for and now have. So, how can we help but love her?"

sermon on a shoestring

little mishaps can teach big lessons to a man who's willing to listen and learn

By Edward Stauderman

This is the story of a man who won a victory. It wasn't achieved on the field of battle or in an athletic event. He didn't get a medal for it. As a matter of fact, it was only a victory over a shoelace . . . . but maybe it was over the devil as well.

He was a good man, a churchgoer and member of the church council. But business had got him down, and he had developed the habit of letting himself go, losing his temper, using violent—and sometimes blasphemous—language.

"It's good to get it out of my system," he told himself. Often, though, he would apologize afterward. He didn't mean to take the Lord's name in vain, he said.

One Lenten season there was discussion about "giving up something" for Lent. Some of the men in the church group talked about giving up smoking, or eating candy, or going to the movies. Our friend snorted in disgust and if the discussion had gone on, he would probably have lost his temper and told the others what he thought about such childishness.

But the pastor was in the group and saw the symptoms.

"I know something you could afford to give up, John," he said.

The man was taken by surprise. "What do you mean?" he growled.

"You could give up your violent temper tantrums," the pastor said. "They're childish, don't you think? You apologized for the language you used at the council meeting the other evening, and I'm sure that the Lord forgave you,

but when the Lord forgives, he sometimes expects us to respond, too."

"I don't get it," John said.

"Some people call it penance," the pastor explained. "Penance may sometimes be good for the soul. Roman Catholics seem to think they are forgiven because they do good works. We know that God forgives us freely out of love and mercy, but after he has forgiven us he expects us to try at least to become better people."

"Well, I try," said the man.

"If you really try, and tell God about it, I'm sure he'll help you," the pastor said.

THE MAN TOOK it seriously. When he went home that night, he prayed for better self-control.

He got up early the next morning to catch a train for an important appointment. He was still thinking about the previous evening's conversation when he bent down to put on one shoe. As he pulled the shoelace tight, it snapped. He looked at the two ends in his hand.

Ordinarily his temper would have flared up and he would have made some sulphurous remark. This time he smiled grimly and replaced the lace.

But when he put on the other shoe the lace snapped again. It was too much. He would have to hurry through breakfast. He felt his cheeks getting redder—but again he remembered. He had gained a second victory, and it was becoming exciting.

BEFORE GOING DOWNSTAIRS he got an old box out of a closet. It was filled with all sorts of treasures accumulated over the years—old shoehorns, tie clasps, used shoelaces, collar buttons. With the box under his arm and the shoe with the broken lace in his hand, he went down to the breakfast room and asked his wife gently to fit in a new lace while he ate breakfast.

"There must be some laces in this box," he said, placing the box on a chair. As he did so, the lid of the box opened and the contents spilled out on the floor.

"For—" he started to shout, but he stopped just in time to avoid using a word he would not have wanted to use.

His wife was saying, "What a mess!" but the voice he heard was a still, small voice saying, "John, pick them up."

"I haven't time," he said. "I've got to catch that train."

"Pick them up," said the voice.

He got down on all fours and began to pick up the laces and the buttons and the shoehorns and all the rest of the contents of the box. He was still reaching under the table for the last of the collar buttons as the early train left without him.

He had time for a quiet breakfast with his family. Then he put on his shoes with the new laces, took his briefcase, and walked jauntily out to get the train. He was a bit late for the appointment, but for once he enjoyed the ride, feeling strangely at peace with himself and the world.

THE CHRISTIAN FAITH does not guarantee success in the sense that problems are eliminated or never arise again, but it does promise the grace to live creatively with the ever-changing pattern of relationships. . . ."—CHARLES D. KEAN in *Christian Faith and Pastoral Care* (Seabury Press)

FIVE MAKE A FAMILY

Molehill Mountains

EVERY FAMILY has its bad days. The Meltons are every family. This winter, with Karen away at college, there are only four of us to have bad days, Dan and I and Pete and Sue. Karen has difficulties, too, but we don't hear about them unless she writes or comes home for a weekend. Trouble is, our bad days always come on one day, a four-in-one arrangement.

"What a day!" I greeted Dan as he came from work that evening.

"You, too?" he asked glumly, forgetting to give me his usual evening kiss. "I thought this was *my* bad day!"

"What happened to you?" I wanted an audience for my gripes, but I decided to be generous and let Dan gripe first.

"Oh, it's just work. They've started a new routine in one of the departments and it's fouled all the other departments. Everyone's on edge. This new routine ought to be time-saving, but so far it's only nerve-wracking."

DAN SLAMMED the hall closet door. "Then this snow storm fouled the routine still more. So—we're really in a mess. Oh, it will work out smoothly, but until then . . ."

He put his arm around my shoulders. "Now, I've had my gripe. What went wrong with your day?"

"The washer went on the blink. The milkman left only cream, no milk. So I had to go to the store on a busy morning. Sue came from school at noon with a sore throat. I have her in bed. I couldn't go to the church sewing club this afternoon, and I was to help with refreshments."

I laughed at my recital. "It sounds so petty when I say it aloud. But at the time, each thing seemed a disaster. Oh . . . and Pete . . ."

"I WONDERED if Pete had escaped disaster. What happened with him?"

"It's funny, but not to Pete. He came from school full of news about a school party. He was all set to go. Then he called Eddie about a Hobby Club meeting and learned from Eddie that that party is a couples affair. A boy must bring a girl. Or a girl must bring a boy. That's the usual arrangement in Pete's age group. The girls are so much more self-possessed and forward."

"Why doesn't he ask a girl?" Dan said. "He knows many sweet young ladies. Like Pastor Hanson's daughter, Anneliese. She's a pleasant girl."

"A darling," I agreed. "But Pete's not ready yet. Right now, he thinks asking a girl to any affair is sissyish. It's all right if girls happen to be present, in class, at a football game, in church groups, at a party. That's accidental association with the opposite sex. But to *ask* a girl deliberately . . . no . . . that's not for Pete."

"He'll soon change tactics," Dan commented.

"In the meantime, he's sulking. He's mad at me, as if I arranged the party that way. So I've had to cope with him, too."

While Dan and I talked, our spirits

rose. By the time I finished telling Dan about Pete's peeve, we were both laughing.

"It's so silly, isn't it?" I asked. "We worry about such little things and are annoyed by petty things like washing machines and a change in office routine."

"Yes. Why don't we worry about world-shaking problems?" Dan said. "Like the United Nations, Berlin, the Congo, segregation, disarmament?"

"The molehills close to home always loom like mountains," I said. "But we'd better work on the world-shaking problems, or a bomb might blast to bits all our delightful little molehills."

"Delightful little molehills?" Dan repeated. "That's a good description. Funny how we need little worries and problems to nag at us and prod us. We wouldn't get any place without them."

"And funny, too, how they aren't problems once you talk them over with someone. I've been mad all day about the things that I'm laughing about now."

"Me, too. I'm going to go over that routine after dinner. I think I know where the snag is. If I can pinpoint it, maybe a slight change would ease the friction and nervous tension among all of us at work."

"In the meantime," I said, "there's dinner to prepare. Ah, I forgot. One more thing that went wrong? Guess what we've just run out of? Hot water!"

DAN HOOTED. "What do you mean?"

"The heater is on the blink, too. That was the *last* straw, just before you walked in. I was ready to tear the heater out and toss it in your arms. But you looked so grumpy yourself, I didn't have th heart."

"Or the strength," Dan added. "Just minute. I'll put on my water-heater serviceman's clothes and take a look."

"Take a look at Sue first, will you She's bored with me and not very sick In fact, by three o'clock she was sorr she had come home from school at noon School is fun . . . in retrospect."

"I'll talk with Pete, too," Dan said.

"Don't breathe a word about the party He's too disappointed to be teased."

"Of course not, Connie. I'll ask hi opinion about the Saturday game. H likes to predict."

I hummed as I went ahead with dinner How relieved we feel when we've unloaded our burdens on others! That reminded me of hymns we sing in church about how we unload our burdens on God. I began to hum a hymn.

WITHOUT realizing it, my humming grew louder. I sang words to familiar hymns. In a few minutes, Pete came downstairs whistling the hymn I was singing. He hung around the kitchen until I gave him a job setting the table.

Five minutes later, I heard a stomping on the stairs. Dan staggered down, carrying Sue, wrapped in her favorite leopard-pattern blanket. Sue's a big girl now and not easy to carry downstairs.

"Whew!" Dan put her on a kitchen chair and rotated his shoulders to ease the strain. "Well . . . here's the invalid. We heard you singing hymns. Maybe that's what cured Sue."

Sue giggled. "Maybe. It was my favorite hymn."

THE SOLDIER OF CHRIST is not a conscript who serves grimly, grudgingly and unwillingly; he is a volunteer who serves with a certain knightly chivalry. He is not the slave of duty; he is the servant of joy.—WILLIAM BARCLAY in *Letters to Timothy, Titus and Philemon* (Westminster)

WORSHIP NOTEBOOK

LAYMEN IN THE CHANCEL

PUT A HUNDRED or more persons together for discussion on a subject of mutual interest and the result is sure to be lively. But I doubt very much whether anyone attending the conference on worship at Pittsburgh last month thought that the last word had been said.

My notes, scribbled hurriedly in workshops, at group meetings, and during lectures, are still in need of distillation. As I look through them now, I find certain places in the pages where huge check marks force my attention back to words that linger on.

FOR ONE there was the statement by one of the lecturers who said something like this: every liturgy used in our church must be valid in 1) the local church, 2) the particular church, and 3) the universal church. Otherwise it is defective and sectarian. If it fails in any of these three, it is no longer the liturgy of the church, but a sectarian form. That's something to ponder over, particularly in the light of the clamor rising occasionally which demands that liturgical forms define with crystal clarity every nuance of doctrine.

Another lecturer went all-out for increasing the role of the layman in the conduct of worship. I think there's much to be said for this. The trouble with such an idea is that all sorts of "variations on a theme" drown out the strong, melodic strains of the original proposal.

AS I LISTENED to the discussion about giving the layman a greater part in worship I began to wonder whether we weren't in for a new fad—the chancels of the land filled on Sunday mornings with a host of laymen doing all sorts of jobs. And all of this would be "explained" as showing that worship is just as much the layman's work as it is the pastor's.

I have nothing against laymen. I could even write a book entitled, "I Was a Teen-age Layman." In the original sense of the word (and although the letters "Rev." precede my name on the mail coming in), I am a layman. The word as used in the Greek meant "the people" and so was used by the church in its early life to refer to the whole family of God. Only later was the term used to distinguish the people in general from the clergy in particular.

I am not trying to build up a wall between the clergy and the laity, or to push the platform of the pastors a little higher than that of the rest of the people. (I've met enough people who try to do just the opposite, and the way some people treat their pastors is enough to stir some of us to do all in our power to give the clergy more respect.)

WHAT I AM trying to do is to show that there is a delineation of sphere of responsibility for both the clergy and the laity within the church. We do not hold with the Roman teaching; this is not a difference of order. It is, however, a matter of office, and each has his function to perform.

And it's when we begin to get hazy about these lines of responsibility that trouble sets in. I've never been able to figure out the purpose behind the annual "Boys' Day" as observed in some towns across the land. You know what I mean. Some boy sits behind the mayor's desk for a day. Another dons a fireman's hat

and gets a ride on the fire engine. I suppose that there are even juvenile street cleaners.

Some churches have copied this game, and once a year they have what is called Layman's Sunday (as if every Sunday wasn't Layman's Sunday!). Some man of the parish reads the service, another prays, one reads the lessons, and still another preaches. The minister is supposed to sit in the front pew and act as if he enjoyed his "day off," no doubt wincing as he hears untrained laymen mispronounce words or stumble over the altar steps.

I DON'T SEE that putting a lot of laymen in the chancel does anything to encourage the proper notion that the liturgy is everybody's service. Some church members to whom I've spoken have expressed concern about this matter, saying something like this: "We've got some church councilmen who act as if they owned the church now. Give them this kind of a job on Sunday morning and they'll be insufferable!"

The church holds to the doctrine of the priesthood of all believers. In spite of popular notions to the contrary, this does not mean primarily that every man is his own priest and that he needs no act of intercession by someone in a surplice and stole. Properly understood, this means that every man is a priest and because the role of a priest is to offer sacrifice to God, every man who is a Christian has the responsibility to join his fellows in offering in unison the sacrifice of a grateful response to God for his goodness.

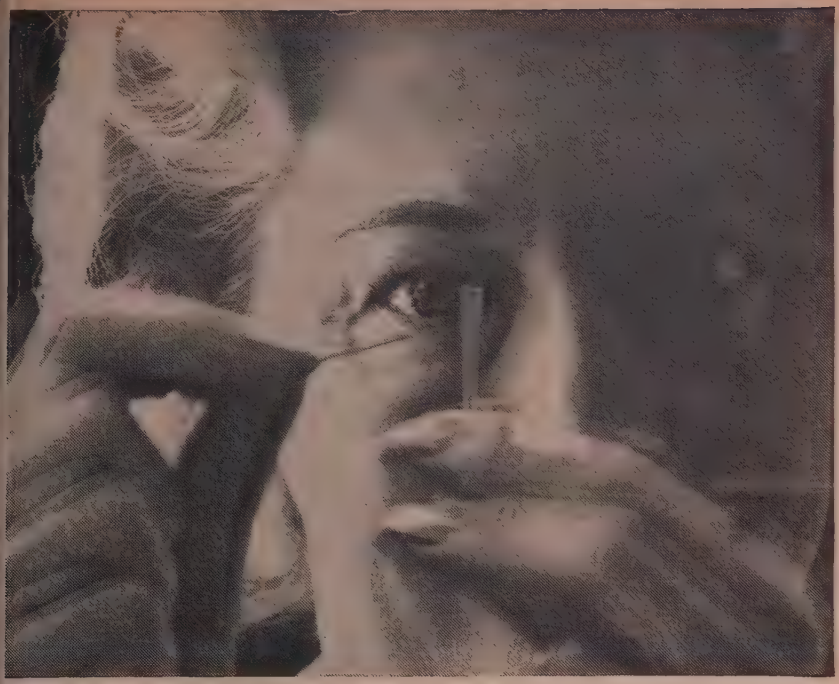
Get that notion firmly fixed and then remember that another doctrine held by the church is that of the office of the ministry, which says, in effect, that no one shall publicly preach or administer the sacraments who is not properly called by the church. This is a safeguard, the implications of which ought to become most clear when one understands that there is a right and a wrong to the preaching and the administration of the sacraments. Pulpit and altar are holy ground and only he ought to minister there who has the approval of the church, which is the assembly of the believers in the gospel.

For a conduct of worship, therefore, there is the desirable factor of order, which, unless we are spiritual anarchists, is a necessity. This does not mean that only the pastor shall conduct worship. There is room for the assistance of certain lay people in the service. But this assistance should be borne out of need to perform certain time-consuming functions and to show that the liturgy is the work of all the people of God.

ONE OF THE most important of these is the assistance needed by the pastor at the administration of the elements in holy communion when there are many communicants. There is nothing wrong, in fact everything right, with a congregation designating by official action some layman who has been trained to give the cup.

According to the liturgical tradition he should give only the cup, since permission to give the bread has been identified by tradition with the right to celebrate the entire liturgy of the Lord's Supper. Therefore, the layman who is known as the deacon should not give the elements to the pastor but, having received them from the pastor, should give the cup to all to whom the pastor gives the bread.

Along the same lines this layman may read the lessons. And, at certain times if he is qualified and properly trained and approved, he may preach the sermon.



"Because I was nervous to my fingertips, my doctor started me on Postum."

"You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn't sleeping very well, but I hadn't realized how unsteady I'd become. Time to see the doctor, I told myself.

"'Can't find anything wrong,' the doctor told me, 'unless maybe you've been drinking too much coffee.' It seems some people can't take the caffein in coffee. 'Change to Postum,' the doctor advised. 'It's 100% caffein-free—can't make you nervous or keep you awake!'

"Well—I've been blessing the doctor and Postum ever since! My nerves are much steadier, I sleep much better, and I really enjoy drinking Postum. My only regret is that I didn't change to Postum sooner!"

Postum is 100% coffee-free

Another fine product of General Foods.

What he wears is unimportant. In some places he may wear the surplice over a cassock (the stole being reserved for the minister as a badge of his office). Elsewhere he may appear in his street dress, thereby showing he is the representative of all of the people of God at that servic

There is much that should be sa about the role of the layman in worshi Let's hope that sanity prevails before new fad runs wild in the church.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Office parties

QUESTION: My husband works for the branch office of a large corporation where there are about nine employees. This office has an entertainment "kitty" into which is paid a certain amount each week. This money is used for office parties frequently during the year. (The third in eight months has just been held.) There is a meal, of course, and drinks, and I am told they make up their own entertainment, namely records for dancing.

On several occasions I have been very furious about this situation, especially at Christmas time, when on a visit to the office, I viewed slides of the dancing which had been taken by someone at an earlier party. This deeply shook me because I do not think this is a Christian atmosphere, and I do not like my husband to participate in these affairs. His attitude is that he is a part of management, and must therefore attend. He argues also that since he pays in his money he wants to get something for it. There are a few unattached women here who instigate these affairs, and the office manager is in favor of having the partie

I have argued that if they saved the money they could have a big party Christmas to which the married peop could bring their mates, and the sing persons could invite a man friend. seems, however, that these people do n want such an arrangement.

We have an entertainment fund work too, but it's just among the girl We go out once a year to dinner and movie. I am sure that Larry woul never permit me to go out if I were in situation similar to his. Am I worryin too much about these affairs? What is Christian view on this problem?

REPLY: Parties in business office especially Christmas parties, have bee under fire for many years, usually b cause of heavy drinking, but other o fensive behavior has also been involve A commonsense Christian attitude o the part of both men and women i volved should be sufficient to prever objectionable practices, or to remov them if they are already in vogue.

Undoubtedly it would be better married staff members could brin their spouses, and the single ones coul invite friends of their own choice. Tha would make for a more wholesom situation, pleasant for all, and fre from sources of embitterment. At thi distance it seems that Larry could we team up with another person in pro moting this idea or one similar to it.

Whoever performs this corrective service may be ridiculed as "henpecked," but he would be on the side which would yield the largest satisfaction to all. Perhaps it must start with an interview between you and another wife, and then a joint suggestion to several husbands. Or, several wives might talk it over with the "boss" in a good-humored manner — any unpleasant emotional approach might render a solution more difficult. No one, of course, can be certain that any particular plan will work, for, unfortunately such parties are so widespread and so deeply-rooted that there may be considerable resistance. But changes are not wrought without a start—well-planned, unembittered, and persistent.

At the same time a wife should beware lest she "make a mountain out of a molehill." A generous, tolerant spirit is required in many, many dilemmas—on the part of men also. A Christian outlook calls for a good imagination, broad-mindedness, and much good will, but it does not demand approval of or surrender to practices which are offensive or unchristian.

hildless

QUESTION: Alfred and I have been arried nearly three years. Both of us e thirty. We have experienced extreme fficulty in getting a family started, spite all our following of doctor's inuctions and using his prescriptions.

Alfred's mother, who knows we have d medical advice, was here last sumer to visit us. A relative of my husnd, who was married about the time our wedding, had a child almost imediately. Al's mother constantly reerred to this couple in throwing up to e my present inability to conceive, and e praised them at any point where she thought we seemed to have shortcomings.

It has been bitterly agonizing to stand helplessly by and see couples around us having one child after another, and it is getting intolerable. I managed to hold my peace when my mother-in-law berated me, but if there is a repeat performance on her next visit I'm afraid I'll lose my temper. I want, if possible, to avoid anything of this sort, but I am at a loss as to what to do.

REPLY: One-tenth to one-eighth of couples seem unable to have children, but medical science has been able to help up to one-half of those who give complete co-operation. The causes of the troubles are about equally divided between men and women. In some cases the remedy is merely a matter of timing—nothing is wrong. In others there are difficulties which may or may not be remedied. Any physician can refer a couple to sources of help, and some are in a position to give it themselves. The Farris Institute for Parenthood, Philadelphia, has rendered an excellent service in this field, as have others.

It seems that if Al's mother is amenable to reason, and these difficulties are explained to her, she may understand that the problem is not so simple as she may imagine. In any case, it is inconsiderate and unchristian for anyone to ridicule a person, or a couple, for incapacities for which they are not responsible. In the meanwhile, be patient and forbearing toward your mother-in-law. Your attitude of good will and restraint may win her approval and generous love as no amount of disputation or angry words ever could (Romans 12:9-21). If your problem is solved, avoid any I-told-you-so attitude—forget all unpleasant words or events.

BOOKS

CHURCH AS A TEACHER

Christian Nurture and the Church. By Randolph Crump Miller. Scribner. 208 pages. $3.50.

With this book Dr. Miller completes his trilogy on Christian education. *The Clue to Christian Education* was an apology for using the great concepts of faith as the groundwork for the religious development of children. As a corrective for overattention to technique and method, organic relationships were set up between content and method, between doctrine and the learning process, between theology and Christian living.

Biblical Theology and Christian Education was an attempt to carry this thesis one step further. The Bible too, as a record of God's mighty acts, could be taught in terms of relationships at any age. In his current book, Dr. Miller looks at the church within which this process of learning takes place and suggests a comprehensive program of Christian education consistent with and growing out of its nature and mission.

Like most current theorists in the area, Professor Miller takes the broad view of education as "a process of growing up within the group." In Christian education that "group" is the community of believers, the church. Against such a background Christian education can never be properly associated with only that which occurs within the church school classroom or the educational auxiliary.

Christian education takes place within the total complex of relationships that comprise a person's participation in the church. The author recognizes that there is a certain ambiguity in the claim that the total life of the church is educational. As every pastor knows, the same claim can be made for worship, stewardship, and evangelism.

Helping its people to be the church is for the writer both the end and the dynamic of parish education. "The significant factor in Christian education is helping the individual, by God's grace, to become a believing and committed member of the comm nity of the Holy Spirit, obedient to Chr as Lord and Master, and living as a Chr tian to the best of his ability in his relatic ships."

Following the clue contained in this defi tion, the writer develops his book in t sections. The first surveys the nature of t church in terms of its character, ideal a otherwise, in the New Testament and th in terms of its ministry, its teaching, its lations with the world, the nature and fur tion of the local congregation, and prc lems of communication. The scope of su a survey mitigates against treating each ar in depth.

Part two attempts a description of hc the church can fulfill its educational fur tions in every facet of its program, includi worship, fellowship, evangelism, pasto life, and its educational program and ec menical relations. Here again the bread of concerns tackled does not allow extend treatment of any one of them.

Unquestionably the book has a place the library of those struggling with t meaning and means of Christian educati in the local parish.

Philadelphia DONALD R. PICHASKE

SUMMING UP JESUS

The Mind of Jesus. By William Barcle Harper. 340 pages. $5.

Readers familiar with Barclay through h lengthening string of biblical writings w find in this, one of his larger works, t same manifold values that they have learn to expect.

Perhaps a title such as "The Meaning Jesus" would give a clearer hint of the co tents than *The Mind of Jesus.* The boc does not attempt a careful reconstructic of the life of Jesus from either its inward its outward side.

Rather, Barclay may fairly be said have produced a commentary on Jesus. T term "commentary" too often connotes tec

al dryness. Barclay redeems it from that egory by a sparkling and straightforward le. He saves it from the sin of scholarly elevance by bringing home the religious aning of his subject like a master acher. And he rescues it from the intel- tual emptiness of so many homiletical mmentaries by filling his pages with sound l pertinent information.

The thirty chapters are rather short units. me are topical, such as "The Miracles of us," "What Jesus said about Man and d," or "Looking at the Cross." The last a fine treatment of the atonement. Others us on events. For instance, "The Hour ikes," "The Trial of Jesus," and "The ucifixion of Jesus."

The church school teacher will appreciate author's habit of summarizing significant nts by the use of short numbered para- aphs. This useful technique appears in apter after chapter. The general reader l be fascinated by the unfolding picture the world in which Jesus lived. Barclay olies facts with the brush strokes of a e artist. HOWARD N. BREAM

Gettysburg, Pa.

MORE BARCLAY. Dr. Barclay's books crossing the Atlantic in quantity these ys and are always well received. Here three published by the Church of Scot- d Youth Committee some years ago, and w put on sale by Outlook Publishers of hmond, Virginia. *And He Had Compas- n on Them,* a handbook of the miracles the Bible (291 pages, $1.50). *And Jesus d,* a handbook of the parables of Jesus 4 pages, $1). *Ambassador for Christ,* the and teaching of Paul (167 pages, 75 its).

WHIMSICAL OLD TESTAMENT

The Babylonian Dragon and other tales. By red Zacharias. Muhlenberg Press. 106 ges. $2.50.

People aren't usually amused by the Bible. ere are stories in it, though (Balaam and talking donkey, Jonah and the whale . . .) ere broad folk humor is employed to con- vey a serious message. Zacharias has taken six of these, and sharpened up the comic touches, as well as provided superb illustrations. Gisela Heinecken translated the German original. This is a book for a Bible student on his day off.

Resources for Worship. By Clarice M. Bowman. Association Press. 383 pages. $4.95.

The bulk of this fat little book is an anthology of prayers, poems, meditations and other writings useful in private or public worship. Preceding this collection is a 100-page guide to the ways of worship, very practical and stimulating in suggesting how to cultivate the devotional life.

All Ye Who Labor. By Wade H. Boggs, Jr. John Knox Press. 288 pages (paper). $2.50.

Thorough and competent study of the doctrine of vocation, based on scripture but applied sharply to present-day situation. In a time when much work is meaningless routine merely intended to provide a weekly pay envelope, this is a valuable book. Marriage and home making, as well as industry and politics, are areas of vocation, according to Mr. Boggs. Chapters on recreation and retirement are included in this "Christian interpretation of daily work."

The Apostles' Creed. Interpreted in Words and Pictures. By J. T. Wiersma and J. W. Schulte Nordholt. Westminster. 144 pages. $1.65.

Essays by two Dutch writers have been translated. First is "The Meaning of the Creed Today," a brief but unusually illuminating effort at interpretation. Then comes a review of how the articles of the creed have been expressed in Christian art, including 48 full-page black-and-white illustrations.

A Book of Christmas and Epiphany. By Victor E. Beck and Paul M. Lindberg. Augustana Press. 229 pages. $3.

A book of midwinter devotions for the family. Attractive items of art and information about Christmas, and then Scripture, a message, and prayer for each day from Dec. 25 through Jan. 25.

letters to the editor

No parish worker

SIR: An item appeared in *The Lutheran* of Oct. 25 stating that Mrs. Mae Brown had been employed to work with the urban problem in the neighborhood of Advent Church, Philadelphia. Although we have planned to conduct such a program, no one has as yet been employed to take an active part in this work. WILLIAM D. HARING

Philadelphia

Disagrees with German churchmen

SIR: I read with dismay the article, How to be a Christian on the wrong side of the wall (*The Lutheran, Oct. 11, 18*). Many of your readers will not agree that freedom is so neatly divisible as the German bishops apparently believe. The East German Christians are to accept their lot as "the will of God for them"; their atheist overlords as ordained and empowered by God, and therefore not to be resisted on pain of damnation. The bishops, says your author, "take their departure from Paul's word in Romans 13." It seems a very far departure indeed. If Romans 13 is eternally relevant—at all times and in all places—then surely such freedom as exists in the world today was won by persons who ignored or defied its threats. And Christians, perhaps, had better do penance for the sins of their liberators. No doubt it is in the Christian's vocation to suffer and to endure. Good sometimes can flow from evil. But that God establishes evil men in power to work his will is a doctrine hard to take, even from a bevy of bishops. IRVIN S. DOLK

South Bend, Indiana

Adult Education Fellowships

SIR: Indiana University, Bureau of Studies in Adult Education, announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a $25,000 grant from Lilly Endowment, Inc., Indianapolis.

Specifically the grant provides that the fellowships be awarded to responsible, qua fied students who: (1) give reasonable surance that they will pursue professior careers in the field of religious adult educ tion; and (2) propose to complete advanc degrees in adult education at Indiana Ui versity. Preference will be given to a vanced students studying for the docto degree but well-qualified candidates for t master's degree may be appointed. Stipen may vary in amount from $500 to $1,5(Deadline for applications is Feb. 15, 19(

Bloomington, Ind. H. MASON ATWOOD

How much time for church?

SIR: In *The Lutheran* (Nov. 1) I w amazed to read that Prof. Roy J. Enqu advocated the abolishment of the offeri the choral at offering time, and having la men administer the elements in the comm nion. First—he wants to save 15 minut Where is he going on Sunday morning th he has to rush the divine services? Second he advocates placing the offering in the re of the church to be presented to the alt at an appropriate time. In my more th 30 years as a working churchman, I find th very few parishioners, especially the clerg would think of placing their donations a plate set aside for freewill offering. Th appreciate the opportunity of having t gift received at the altar.

Third—he mentions that "our forefathe may have been built to sit in church f hours—but not us." I cannot conceive any church service that lasts for more th one hour at the most, except on communi Sunday, unless the preacher speaks too lor

Washington MARTIN A. MCGRORY

Siloah

SIR: During the years 1882 to 1926, t General Council published in German periodical called *Siloah*. If anyone c send any issues of it to the library at t Lutheran Theological Seminary, Philad phia 19, Pa., it will be a valuable additi to their historical archives.

If we receive duplicates, we will give the to other seminary libraries.

Philadelphia HENRY SCHERER

State Lifts Ban on Home-Canned Foods for Church Homes

HARRISBURG — The State Health Department has called off its ban on acceptance of gifts of home-preserved foods by church institutions and private nursing homes.

A storm of protests had followed the prohibition when it was announced last July 31. Many institutions which rely on a substantial volume of such gifts were threatened with a serious loss of income.

An example was the Allegheny Lutheran Homes, with residence and infirmary facilities for the aged at Johnstown and Hollidaysburg. Dr. Luke H. Rhoades, pastor superintendent, said the homes stood to lose an estimated $8,000 worth of food because of the ban on home-canned articles. Much of the food is given through Harvest Home offerings.

Leading the fight to have the order rescinded was State Representative Joseph R. Holliday, of Blair County. He said it was "seemingly asinine," and without legal authority.

A Health Department spokesman said Holliday was right. Its own legal counsel found no legal right to issue the order.

The ban was intended to check one possible source of botulism and other food poisoning. Rep. Holliday pointed out that in the last three years only three deaths from botulism have been reported in Pennsylvania, and none of these was in an institution.

In lifting the ban, the department recommended that wherever possible donated food should be prepared in approved kitchens and under approved methods. But it is up to the institutions to see that it is safe.

West Allegheny Conference Meets in Westmont Church

By GEORGE FATTMAN

JOHNSTOWN, PA.—West Allegheny Conference held its sixth annual convention in Christ Church, Westmont. Two officers were re-elected. They are the Rev. Robert E. Thomas, Sipesville, vice president, and the Rev. Richard L. Tome, Bedford, secretary. Elected to the board of Camp Sequanota, Somerstown, were Dr. Walden M. Holl, pastor of First Church, Johnstown; the Rev. Dwight F. Putman, Jr., St. Clairsville; the Rev. M. J. Ross, Friedens; William K. Good and Robert Lewis, both of Johnstown, and Elwood Seager, Bedford.

On hand were Dr. Dwight F. Putman, Central Pennsylvania Synod president, and Dr. Ralph C. Robinson, synod secretary.

ZION (GERMAN) CHURCH, Johnstown, was host to the fall rally of United Lutheran Church Women of Greensburg Conference, Pittsburgh Synod. Principal speakers were the Rev. William Cox, missionary to British Guiana, and Miss Susan Glatz, missionary to India and a member of the host congregation. The Rev. Andrew J. Rehbogen, pastor, led devotions.

NEWRY LUTHERAN CHURCH observed its 160th anniversary with special services. In the past ten years the congregation has built a new parsonage, remodeled the church inside and outside and had the grounds landscaped. It is the oldest Lutheran church in Blair County. The Rev. D. L. Shaffer of Martinsburg is supply pastor.

ST. JAMES' CHURCH, Altoona, held a month-long celebration of its 100th anniversary. Founded to conduct Lutheran services in German for those just migrating to America, the church originally was called St. Jacobus' Evangelische Gemeinde. The church recently underwent extensive renovation. The Rev. Paul E. Jaunzemis is pastor.

This is how Christ Church looks today, with new parish house at right

Christ Church, Gettysburg, Marks 125th Anniversary

GETTYSBURG, PA. — Christ Church, popularly known as College Church, celebrated its 125th anniversary Nov. 5 and 7.

PASTOR KOONS

The congregation was organized by the English-speaking portion of the town's original Lutheran congregation, and for years the pastoral duties were carried on by professors of Gettysburg Seminary and College. The first full-time pastor was called in 1893.

Dr. Dwight F. Putman, president of the Central Pennsylvania Synod and a former pastor of Christ Church, preached the anniversary sermon on Nov. 5.

A congregational dinner was held Nov. 7, with Dr. Abdel Ross Wentz as toastmaster. Speakers included Dr. Putman, Dr. Wallace E. Fisher of Lancaster, and the Rev. Herman G. Stuempfle, Jr., associate secretary of the ULCA Board of Social Missions also former pastors of the congregation.

Dr. Robert W. Koons is the present p tor. The congregation has more than confirmed and 400 communing membe Its property is valued at $473,000. A par house was dedicated in 1959, in an adjoini house purchased two years earlier and tensively remodeled.

Four of His Sons Are Alumni, Fifth Is Gettysburg Senior

DR. KENNETH S. EHRHART, pastor of J ferson Parish, was named "Father of Year" at Gettysburg College's annual Fa ers' Weekend Oct. 14. Dr. Ehrhart and f of his sons are alumni: Kenneth is a p sician, Richard a missionary, Carl an stitutional chaplain, and Sidney a h school teacher. The fifth son, David, i senior at Gettysburg.

ZION CHURCH, Newville, has liquida its $45,000 debt for renovating the chu nave six years ago.

FURLOUGH HOUSE, home for foreign n sionaries on leave, has been renovated refurnished. Presently occupying the hc are the Rev. and Mrs. Richard L. Ehrl of Liberia and the Rev. and Mrs. Rod M. Singer of Hong Kong.

Richard Sutcliffe (left) addresses ULC Men, shown above at dinner rally in Harrisburg

'Be the Salt in World Stew," Synod's Church Men Urged

By VIGGO SWENSEN

HARRISBURG, PA.—"Get down off the shelf and into the stew," Richard T. Sutcliffe, associate director of Press, Radio and Television of the United Lutheran Church in America, told 450 Lutheran men of the Central Pennsylvania Synod at a dinner rally Oct. 14 at the Scottish Rite Cathedral, Harrisburg.

Speaking on "Christian Salt in the World's Stew," Sutcliffe charged that Christians are willing to be the salt of the earth so long as they can remain undisturbed in a box on the shelf.

"Our church life is too polite, too comfortable, and we Christians have too easy a time of it so long as we remain inside the church. But the world is in a stew, a terrible mess. It needs the salt, and as salt, we aren't going to do any good unless we get down into the world's stew and be dissolved, losing ourselves there."

Oscar L. Lingle, Harrisburg, retiring president of the synodical ULCM, presented honorary life memberships to Dr. Dwight J. Putman and Dr. Ralph C. Robinson, president and secretary respectively of Central Pennsylvania Synod.

Jack Oetgen, of New York, executive secretary of the ULCM, spoke at the business session. "It isn't enough for an organization to exist merely because it is interested in its own preservation," he said. "Laymen must undergird their pastors, and see to it that their programs co-ordinate with the total program of the congregation and of the church-at-large."

The synod now has 109 ULCM units with 2,627 members, an increase of 14 units in 1961. Four hundred fifty-nine men of synod subscribe to *Lutheran Men.*

Higher Food Grants Asked

THE DIVISION of Social Relations of the Pennsylvania Council of Churches asked Governor David Lawrence and other state officials Oct. 20 to increase by $2 monthly food allowances to public assistance recipients as provided by legislative action.

The Rev. George Evans, Jr., executive secretary of the division, said the action was taken because "grants to public assistance recipients are 35 to 55 per cent below the minimum standard of health and decency."

The money was appropriated by the 1961 session to begin June 1, but to date the increase has not been paid, he said.

DR. DONALD LAUER, associate professor of psychology, Muhlenberg College, spoke to the Pastors' Association of Greater Harrisburg Oct. 9 in Zion Church.

Sunday School Association Holds Convention in York

YORK, PA.—Church school teachers are involved in shaping the character of tomorrow's generation, some 1,900 delegates to the 99th annual Pennsylvania Sabbath School Association convention were told.

The Rev. Nelson Chappel, general secretary of the World Council of Christian Education and Sunday School Association, was the speaker in St. Matthew's Lutheran Church. He said:

"More important than the scientific knowledge, power and wealth that a new generation will acquire will be the character, or lack of it, that they possess. The most important business in the world is helping to determine what kind of people will use that knowledge, power and wealth, and you are involved in this important business."

Citations were awarded to 69 Sunday school teachers and officers who have served for 50 years or more.

Funds Earmarked for Welfare

YORK CONFERENCE adopted a $35,778 budget for 1962 at the convention in St. Paul's Church, Spring Grove. Most of the money is earmarked for the Lutheran Welfare Service, which operates the Home for the Aged.

ST. PAUL'S CHURCH, Spring Grove, dedicated its redecorated church and education facilities on Oct. 15. Speakers were Dr. Harry F. Baughman, president of Gettysburg Seminary, and the Rev. Howard J. McCarney, York Conference president.

ST. MARK'S CHURCH, Emigsville, held a series of informal services Oct. 15-19 to explain its worship and Christian education program. The meetings, followed by social hours, were planned as a follow-up to a recent religious census of Manchester township.

CORNERSTONE was laid Oct. 29 for the new St. Paul's (Wolf) Church in Thomasville. The congregation recently dissolved a union church relationship, and hopes to have its new building under roof before winter.

Church Gets Couple's Gifts On Their 50th Anniversary

BEDFORD, PA.—Mr. and Mrs. Edward V Stouffer recently celebrated their 50th we ding anniversary at Lybarger Luther Church, Bedford County. The invitatio requested that gifts be made to the chur instead of to the couple.

More than 500 persons came to co gratulate Mr. and Mrs. Stouffer. A total $746 was received for the church, which paying on a parsonage debt.

Mrs. Stouffer remarked: "We are 70 yea old, and what do we need with more thing We feel so much better that these gifts to the work of the Lord."

New Buildings Dedicated By Berks County Churches

By ROBERT SCHOENERT

READING, PA.—Five Berks County co gregations held dedication services for buil ing projects that ranged from the constru tion of a new church to the renovation of parsonage.

Heading the list were the new edifice Advent Church, West Lawn, and the ne parish education building of St. Mark Church, Reading.

The new sanctuary of the West Law congregation seats 380 persons, has a bric exterior with a slate roof and is topped b a spire and cross. The Rev. Luther Schlenker, assistant to the president of th Lutheran Ministerium of Pennsylvania, de livered the dedicatory sermon.

The $256,000 parish education buildin of the Reading congregation was dedicate during two weeks of special events. In cluded in the project were renovations t the present sanctuary. The dedicatory ser mon was preached by Dr. Samuel E. Kido Pennsylvania Ministerium president.

A rededication service marked the com pletion of a renovation program at Zio

Continued on page 46

ss Jensen (center) with
enny" and Ruth in their
ne in Des Moines, Ia.

Iberia Missionary's Adopted Son Now Studying in America

DES MOINES, IOWA—Miss Kirsten Marie sen, who spent 33 years as a missionary the United Lutheran Church in Liberia, ne to Des Moines the other day to visit e of her adopted sons.

He is Benjamin Nuwo Jensen, 32, who is enior at Drake University here. His wife th, 23, is a sophomore at Grand View llege.

MISS JENSEN, now 70, returned to her me in Davenport on Sept. 6, preparing full retirement next May. Before de- rture she received a medal and citation m the president of Liberia, praising her rticularly for her work in the nursery the Lutheran mission at Sanoyea.

As head of the nursery, Miss Jensen ne upon many motherless children. She "adopted" seven of them, contributing to their support and education. One was "Benny," whom she kept in her home. She recalls he had been abandoned under a banana tree.

"HE HAD been left as a sacrifice to the evil spirits that had taken the life of his mother," she explained. "He was about a week old when we got him, very emaciated and badly bitten by mosquitoes and ants. It took us two years to clean up the sores on his body."

While attending high school in Monrovia, Benny worked as a hospital nurse. In 1956 he was married to Ruth, a girl he knew at the Lutheran mission school.

He came to Iowa in September 1957 and attended Iowa State University and Grand View College before transferring to Drake. He is planning a career in hospital administration or medicine. He wants to return to Africa to work among the less fortunate of his own people.

Ruth, who joined her husband in Iowa two years ago, is studying to become an elementary school teacher. She is receiving some aid from the Lutheran Church Women of Iowa. Both she and her husband receive grants-in-aid from the Liberian government.

Miss Jensen's Babies

Miss Jensen had seven adopted children n Liberia. A girl of Benny's age now is narried and the mother of four children. Two are in college, one preparing to be a minister. One is a tailor, the others are in he Lutheran mission schools.

Lutherans Restore Services in Elbe

THE TINY ELBE LUTHERAN CHURCH at Elbe, Wash., unused f more than ten years, is back in service. Regular worship a Sunday school are conducted by the Rev. W. C. Crouser, past of Central Lutheran Church at Morton, 17 miles away in easte Lewis County.

Elbe Church was built in 1906 by German immigrants wh settled in the mountain wilderness. There was never a reside pastor, but preachers came at least once a month for more th 40 years.

Then, for over a decade, no Lutheran pastor was available make the long trip to Elbe, which is about 60 miles south Seattle at the western entrance to Mt. Rainier National Park. the meanwhile, other Lutherans were establishing Central Chur at Morton to serve a 4,800-square-mile pa ish of small logging communities high the mountains.

Early in 1961, Pastor Crouser and men bers of the Central congregation became i terested in the possibilities of a preachi and teaching point at Elbe. Permission w obtained from the North Pacific Distric American Lutheran Church, to use th property.

Now Pastor Crouser drives to Elbe ever Sunday morning for an 8:30 service fo lowed by Sunday school. Nearly 50 perso crowd the tiny chapel, once featured in "Believe It or Not" cartoon as the smalle Lutheran church holding regular services.

Elbe's main street, "Berlin Avenue," still dirt. Most of its oldtimers are gon But an active Lutheran congregation agai worships in this church built by pioneers.

Pacific Northwest Leaders Discuss Unity, Not Merger

PORTLAND, ORE. — About 100 Protestant clergymen and laymen met Oct. 16-19 at Menucha in the first Pacific Northwest Faith and Order Conference.

The goal was church unity, but there was no "merger" talk. Rather, the emphasis was on better co-operation and a common witness. Dr. Keith Bridston, American Lutheran leader, said unity doesn't necessarily mean one big church.

One discussion group reported that in the Northwest: "The church has not had much to say to the community. It gives the impression of being a self-contained group concerned to serve its own members."

First service of All Saints', new mission in Kent (Star Lake), Washington, c October 8 drew 52 adults, 31 children. Developer is the Rev. Elvin E. Bjor

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At Luther Manor: Truby, Lundquist, Vogt, Downey, Harrison, Anderson

Luther Manor Dedicated as Home for Aging in Milwauke

By CHARLES A. PULS

MADISON, WIS. — Luther Manor, a new home for the aging in Milwaukee, was dedicated Oct. 8. About 1,000 persons toured the building and attended the service, at which Dr. Walter R. Harrison, superintendent of the Germantown Home in Philadelphia, Pa., was the principal speaker.

Others taking part were the Rev. Robert B. Anderson of Milwaukee, Dr. George L. Lundquist, Northwest Synod president; the Rev. William B. Downey, Mr. Richard E. Vogt and the Rev. William H. Truby, administrator-pastor of Luther Manor.

Luther Manor represents an investment of about $1,125,000, of which $785,000 has been raised. Care is provided for 96 residents, with 30 of them in infirmary rooms. The home is supported by 24 congregations through the United Lutheran Program for the Aging, Inc.

Big Clothing Collection Expected

FALL CLOTHING DRIVE in Wisconsin is expected to yield about 600,000 pounds. At least 18 box cars will be loaded with clothing and bedding for overseas relief.

CHURCH EXTENSION has had notable success since the Dayton ULCA convention authorized borrowing by the Board of American Missions. Twelve home mission building projects have been completed, five buildings are under construction, and 13 congr gations are planning to build first or seco units.

BENEVOLENCE RECEIPTS for nine mont in the Northwest Synod were $967,945 fro congregations and $53,869 from Sund schools, reports Treasurer Walter O. Helw Lutheran World Action received $71,000.

Mission Starts in Kenosha

FIRST SERVICE was held Oct. 29 by a ne mission on the north side of Kenosha. T Rev. Edward W. Walline is the missi developer.

NORTHWESTERN SEMINARY alumni ha been asked to underwrite the nine-day to of the seminary choir to colleges in t synod territory. The object is to help recru men for the ministry.

ATONEMENT CHURCH, Beloit, dedicated new building and the remodeled sanctua on Oct. 29. Synod President Lundqui spoke.

Welfare Council to Seek Co-ordinated Ohio Program

COLUMBUS, OHIO—Fred Domer, a Unit Lutheran layman of Canton, has been nam treasurer of a new advisory organizati formed to co-ordinate welfare activities

CIO . . .

alf of more than 500,000 Lutherans in
.o.

The Lutheran Welfare Council of Ohio
represent congregations of the Ameri-
Lutheran Church, United Lutheran
urch in America, and Lutheran Church
Missouri Synod.

At a meeting in Columbus last month, 15
resentatives of the three groups were
ted to direct the activities of the coun-
Elected president was the Rev. James
sh, ULCA pastor, of Galion; vice presi-
t is Dr. Paul Moeller, ALC, of Dayton,
and secretary, the Rev. Robert Wind, Missouri Synod, of Cincinnati.

Future plans call for a full-time executive director, to be responsible for advising and co-ordinating a common welfare program for Lutherans throughout the state. It will include care for the aged, services to unmarried parents and chaplaincy work.

Other ULCA members on the board of directors are Michael Marcia, of Columbus; the Rev. J. David Mumford, of Cleveland; Raymond Peterson, of Toledo; the Rev. Leslie Schulz, of Cincinnati; and the Rev. William Zimman, Sr., of Dayton.

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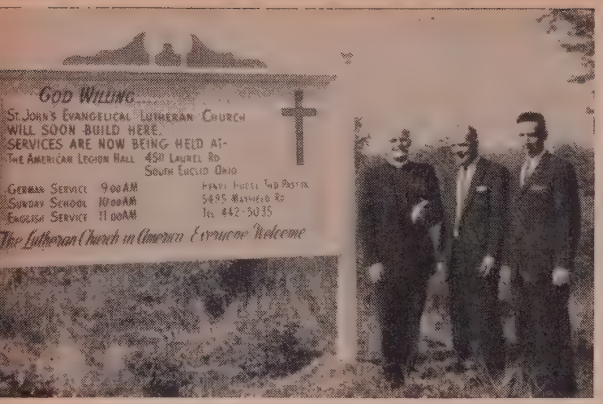
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The Lutheran Church in America Extends Welcome

Dr. Hodel and congregational leaders at new church site

Congregation's Pla

To Move Hastened

CLEVELAND, OHIO—St. Joh Church, organized by the Pit burgh Synod in 1922, is locating much faster than w originally planned. The church at 761 Eddy Road been sold and was vacated June 1 to take advantage of unsolicited offer.

Now the congregation is b raising money so that constr tion can be started on the fo acre sites purchased in Ma 1959. It is at 1000 Ford Road, in the villa of Highland Heights.

First step was purchase of a new p sonage at 5495 Mayfield Road, Lyndhur a mile and a half from the church site. T $23,500 cost was paid in full from $87,500 received from sale of the chur The congregation hopes to raise $100,0 from members during the next three yea

Present pastor of St. John's is Dr. He Hodel. He was called in May 1960 to s ceed the Rev. John Foisel, who had ser since the congregation was organized. P tor Foisel was elected pastor emeritus.

Services are being held in the Americ Legion Hall at 4511 Laurel Road, So Euclid.

Church Owns Cattle Brand

THE EPISCOPAL CHURCH in Montana owns a branding iron.

Churchmen explained that the iron is lent to any Episcopal rancher in the state who wishes to give calves to the church and brand them as church property. Proceeds from the sale of the calves will be used for home missions and to develop a camping program in the state.

The brand is one of the oldest in Montana but was vacated by death not long ago and given to the church. It looks like a cross topped by a 9. The tail of the figure becomes the top of the cross.

ROCKY MOUNTAIN

New Mission Developing in West Denver Suburb

By OLIVER F. WEAVER

DENVER, COLO. — Newest mission in the Rocky Mountain Synod is starting in West Denver. First service was scheduled Nov. 12 by the mission developer, Pastor Robert Bacher.

Services are being held in the Kullerstrand elementary school. The mission will serve a rapidly growing suburb about halfway between Denver and the mountains.

ST. PAUL'S CHURCH, El Paso, Tex., is taking a significant step toward broadeni its ministry. The church has called as sistant pastor the Rev. Juan José Acu whose responsibility will be toward Spanish-speaking people of the communi Dr. John F. Futchs is the pastor.

A native of Argentina, Pastor Acuña tended Wittenberg University, the Univers of Puerto Rico, and Florida Southern C lege. He was graduated from Hamma Div

i School. His ministry at St. Paul's is ng supported by the Board of American ssions.

St. Mark's Church, Roswell, N. M., oke ground for its new church building c Oct. 15. Speaker was the Rev. Walter Frey, of Alamogordo.

Other mission congregations breaking ound last month were Trinity Church, rmington, N. M., and Holy Trinity urch, Las Cruces, N. M.

"Question 7" Shown in Denver

The film *Question 7* opened Oct. 25 in e Ogden Theater, Denver. It was given extensive publicity by all Lutheran churches, the Denver Council of Churches, and by radio and television. Several church organizations made it a special event in their Reformation Day observance.

Rainbow Trail Lutheran Camp, in the Sangre de Cristo Mountains, had one of its best seasons. A total of 843 young people and adults participated. Pastor Donald Simonton was director, and Pastor Harold Skinner the manager.

Miss Martice Schmidt, parish worker for three years at St. Paul's Church, Denver, has become assistant to Dr. Ruth Wick in the National Lutheran Council in New York.

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MARYLAND

Worship Workshop Covers Wide Field at Frederick

By WILSON P. ARD

HAGERSTOWN, MD. — A Workshop on Worship, held Nov. 4 at Evangelical Lutheran Church, Frederick, covered the areas of church organ and music, paraments and vestments, and religious drama.

Leading the discussions were George R. Woodhead, organist at First Church, Baltimore; Robert Clippinger, organist and choir director at Gettysburg Seminary; Prof. Francis E. Reinberger, of the Gettysburg Seminary faculty; Miss Mary Rehmeyer, teacher at Parkville High School, Baltimore; the Rev. Theodore R. Caspar, University of Maryland student pastor, and Pastor Barron B. Maberry, Upperco parish.

Pastors Charles F. Trunk, Jr. and Eugene A. Gardner, chairman of the synodical committee on worship, conducted the closing vesper service.

REDEDICATION SERVICES Oct. 1 marked the completion of extensive repairs and renovation work at St. John's Church, Martinsburg, W. Va. The Rev. Earl G. Creps, Jr., is pastor (*photo below*).

Front: J. LeRoy Hollis and R. Howard Siler; back: Synod President Fife, Pastor Creps

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With the completion of this $50,000 improvement program, which included a new parsonage, the congregation in the past ten years has contributed for church improvements and new building more than $250,000.

TENTH ANNIVERSARY of Christ Church, Hagerstown, Pastor Ronald Fearer, featured preaching mission on "The Gospel's Great Mountain-Top Experiences" with sermons by Synod President J. Frank Fife, former pastor the Rev. R. Richard Summer, Pastor Raymond M. Miller, Clear Spring, and Dr. Wilson P. Ard, Trinity Church, Hagerstown.

DR. WILLIAM T. LAYMAN, Hagerstown physician, spoke to the United Church Women of Washington County on "The Church Woman and Disaster." He stated that "our immediate concern will be 'fallout' in case of the bombing of nearby Fort Ritchie and Camp Detrick," which military installations he considers prime targets.

LUTHERAN CHURCHES in this area are cooperating in the Thanksgiving time collection of used and new clothing for Lutheran World Relief.

LUTHER LEAGUE at its September synodical convention contributed $179 as a memorial to Austin W. Howard, who in earlier years organized the Middle, Western and Mountain districts of the League. The gift was presented to Mar-Lu-Ridge camp.

"ABOUNDING IN THANKSGIVING" was the theme of the synodical ULCW convention held at Evangelical Lutheran Church, Frederick, Oct. 25-26. Speakers included Dr. Harold R. Albert, First Church, Pittsburgh; Miss Josephine Darmstaetter, executive secretary of the ULCW; Pastor Rodger M. Singer, missionary in Hong Kong, and Mrs. Singer; and Mrs. Frederick E. Reissig.

Maryland Synod ULCW leaders shown at Frederick convention: front, Mrs. Trunk, Miss Woods, Mrs. Strine, Mrs. Fisher; back, Mrs. Hunter, Miss Darmstaetter, Mrs. Douglas

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PA.: READING . . .

Continued from page 36

(Moselem) Church, Kutztown R.D. 3. The work included lowering of the choir loft and pipe organ, installation of eight stained-glass windows and the painting of the sanctuary.

A $45,000 renovation project has been completed by St. Timothy's Church, Mohrsville. It included construction of a boiler room, installation of a new heating system and the building of a new kitchen.

Maidencreek Church, Blandon, dedicated a new parsonage located near the church. The home for Pastor Robert A. Willaue was renovated after purchase.

ABOUT 1,000 PERSONS attended the cornerstone-laying ceremonies for the new $336,000 education building of St. Luke Church, Reading. The air-conditioned building will be named for Dr. F. K. Huntzinger who was pastor during the church's first 50 years.

SCHWARZWALD CHURCH, Jacksonwald, has passed the $90,000 minimum goal of its building fund drive. A total of $130,000 is needed for the construction of a new sanctuary.

Anniversaries Celebrated

Three churches noted anniversaries. New Bethel Zion Church, Grimsville, celebrated the 200th anniversary of its founding while Trinity Church, Bechtelsville, commemorated its 75th anniversary.

A feature of the month-long 50th anniversary celebration of Holy Spirit Church, Reading, was re-enactment of the congregation's organizational meeting 50 years ago.

TUCKERTON AND BIRDSBORO congregations have elected new pastors. The Rev. Earl E. Zeiner, pastor of New Jerusalem Church, Saucon Valley, Bethlehem R.D. 4, was named pastor of Good Shepherd Church, Tuckerton. The Rev. Richard O. Scherch of Baltimore, Md., has assumed the pastorate of St. Mark's Church, Birdsboro.

Kutztown ULCW Meets

THE FUTURE of the rural church was discussed at the third annual convention of the Kutztown District, United Lutheran Church Women, in New Bethel Zion Church, Grimsville. The main speaker was Dr. Roy L. Winters, executive secretary and director of rural churches for the Ministerium.

MEMBERS of the Reading District, ULCW heard Dr. Ralph A. Boyer, director of home missions for the Ministerium, urge center city churches to change their programs to meet the needs of their neighborhoods. He addressed the unit's third annual convention in Holy Spirit Church, Reading.

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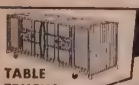

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Evangelism Mission Held

By Berwick Congregations

By ROBERT E. PICKING

WILLIAMSPORT, PA. — Five congregations the Berwick area held an evangelism sion Oct. 8 to 12. The response was ellent, the pastors reported.

Missioners were the Rev. F. William ndt, of Altoona, at Holy Trinity Church; Rev. James A. Harrison, of Poestenkill, Y., at Grace Church; the Rev. Herbert Hohman, of Lancaster, at St. Paul's, ch Haven; the Rev. Donald R. Gallion, Lancaster, at St. John's Church, and the . C. Edward Noel, of Marysville, at St. r's Church, Briar Creek.

HAMOKIN AREA churches held leadership ning school Oct. 10 to Nov. 14 at Grace rch. Five courses were given by pastors church school teachers and others at weekly two-hour sessions.

ASTOR THEODORE LINDQUIST, of the Liver- Parish, held his own school, with 29 ch school teachers from the three con- ations attending seven weekly sessions.

NITED LUTHERAN CHURCH WOMEN of Susquehanna Conference held their con- ion Oct. 11 in St. Mark's Church, Wil- sport. Speakers were Dr. Ralph C. inson, secretary of the Central Pennsyl- a Synod, and the Rev. Rodger M. Singer, ionary to Hong Kong.

T. STEPHEN'S CHURCH, Mifflintown, cele- d its centennial Sept. 24. Dr. Dwight Putman, synod president, spoke. New shings and memorials were dedicated.

MESSIAH CHURCH, Clarkstown, will dedi- its renovated church Nov. 19. Improve- s include a new narthex, bell tower and le, added classrooms, and a new roof. Martin L. Tozer, synod mission super- ident, will speak.

RESIDENT PUTMAN spoke at ground king for a church school addition at the ington ville Church. Members of the egation will do most of the construc- work.

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Niagara Falls Protestants Join in Reformation Rally

NIAGARA FALLS, N. Y.—More than 500 persons attended the area Reformation Rally in Zion Church here on Oct. 29.

The speaker was Dr. G. Elson Ruff, of Philadelphia, editor of *The Lutheran*. A massed choir of 100 voices sang.

Others taking part in the service were the Rev. Alvin H. Butz, pastor of Zion Church; the Rev. Alan Perrine, president of the Niagara Council of Churches; the Rev. Robert E. Backstrom, the Rev. Edward Whitaker, the Rev. Clarence C. Van, the Rev. Andrew S. Turnipseed and the Rev. James E. Farrell.

German Conference Plans Continuance After Merger

NEW YORK—The future of the bilingual ministry in the new Lutheran Church in America was discussed at the final meeting of the Allgemeinen Deutschen Konferenz, the General German Conference of the ULCA, Oct. 24-25 at St. Paul's German Lutheran Church, New York City.

About 100 delegates and visitors from all parts of the United States and Cana participated. Dr. Ernst Schmidt, of Phil delphia, was re-elected chairman.

Dr. George Harkins, ULCA secreta outlined the procedure for revival and organization of the German Conference the new merged church. A plan for organization, submitted by 60 bilingu churches, was presented for study.

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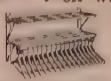

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—CHANGES OF PASTORATE—

ILLINOIS

RHINE, JOHN S. From St. Mark's Chur Nokomis, Ill., and supply pastor, N Zion Church, Nokomis. To Salem Chur Mendon.

RIGGLE, DUDLEY V. From Triumph Cross Church, Trotwood. To Cartha College, college pastor.

IOWA

BERHENKE, CARL H. From Holy Trin Church, Newton. To St. John's Chur Ely, and associate pastor, First Chur Iowa City.

SHENEMAN, LLOYD E. From St. Joh Church, Des Moines, assistant past Graduate study.

MARYLAND

BOLLINGER, L. DAVID. From Third Chur Baltimore. Graduate work.

MICHIGAN

LAURSEN, CHRIS A. From Calvary Chur Southfield. To Battle Creek Townsh mission developer.

NEW JERSEY

LAU, DALE R. From Zion Church, Egg H bor City. To Fairfax, Va., Ameri Bible Society, Regional Distribution S retary.

NEW YORK AND NEW ENGLAND

DEFENDERFER, ROBERT. From Zion Chur Bristol, Conn. Graduate study.

HANEY, JAMES L., JR. From Lutheran As ciation, Ithaca, N. Y., assistant pas Graduate study.

NORTH CAROLINA

FISHER, CARL M. From Trinity Chur Concord. Foreign missionary under assi ment to Malaya.

ALKER, ROBERT G. From St. Stephen's Church, Tallahassee, Fla. To Lenoir Rhyne College, chaplain.

OHIO

ELT, EUGENE O. From St. Paul's Church, Springfield. Graduate work.

ELLER, ROBERT H. From Friedens Church, Covington. To Brandt Church, Brandt, and St. Mark's Church, New Carlisle.

EWELL, RICHARD W. From synod director of Christian education. To Hope Church, Toledo.

ELKEN, MARVIN F. From Trinity Church, Hillsdale, Mich. To Trinity Church, Brookville.

EZ, LESTER M. From Reformation Church, Wichita, Kan. To St. Mark's Church, Van Wert.

PACIFIC

AGTHORPE, RONALD. From Holy Trinity Church, Opportunity Terrace, Wash. To School of Foreign Missions, Chicago.

PACIFIC SOUTHWEST

RJUNPAA, TOIVO. From Shepherd of the Hills Church, Berkeley, Calif. To Pacific Seminary, assistant professor.

E, CHARLES L. To St. Timothy's Church, North Highlands, Calif.

PENNSYLVANIA MINISTERIUM

ICK, WILLIAM A. From Christ Church, Allentown, assistant pastor. To St. John's Church, Center Square.

USE, RODGER A. From Zion Church, Reading. To Redeemer Church, Penndel.

THERMEL, DAVID E. From St. John's Church, Mayfair, assistant pastor. To First Church, Collingdale.

AWN, EARL D. From Calvary Church, Arnold, Pa. To Mediator Church, Philadelphia.

DECEASED

R. EMIL PODSZUS, 75, pastor emeritus of Zion-St. Mark's Church, New York City, died Sept. 14 while visiting in Stuttgart, Germany.

Born in Gumbinnen, Germany, he was a graduate of Philadelphia Seminary and was ordained in 1909. He served pastorates in Williamstown, N. J.; Albany, Staten Island and Lindenhurst, N. Y., and directed the Brooklyn Inner Mission Society from 1915 to 1924. Called to St. Mark's Church, Manhattan, he served as pastor until the merger with Zion Church in 1945. He retired in 1956.

He is survived by a daughter, Mrs. Theodore Wilson, of Woodside, N. Y.

Funeral service was conducted Sept. 21 at Zion-St. Mark's Church by the Rev. August Blunck, the Rev. Kristaps Valters and Dr. Alfred L. Beck. Burial was at the Lutheran Cemetery, Middle Village, Queens.

MRS. MARY E. RANGELER, 63, wife of the Rev. Ralph E. Rangeler, superintendent of the California Lutheran Home in Alhambra, Calif., died Oct. 22.

She was a native of Kansas City, Mo., and had served with her husband in New Pittsburg, Ohio; Emerson, Lincoln and Beatrice, Neb., and Topeka, Kan., before coming to Alhambra in 1955.

Besides her husband she is survived by a son, Arthur, and a daughter, Mrs. Betty Johnson, both of Scottsdale, Ariz.; a sister, Mrs. Alma Cochran, of Tulsa, Okla., and a brother, Harry Mendenhall, of Park Ridge, Ill.

Funeral service was conducted in Lincoln, Neb., by the Rev. Leland Lesher. Interment was in Wyuka Cemetery, Lincoln.

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IN CONCLUSION

THERE'S a puzzle that once intrigued me so much that I spent half an evening solving it—drawing lines to connect dots forming a square. The solution was in realizing that some lines had to go way outside the square, and come in from this larger perspective.

That's what Christians have been learning about how our many diverse churches can live together in some sort of unity. These churches can't be brought together by connecting up what similarities we find within them regarding doctrines and practices. The line must go beyond them, to Christ himself, because they are all Christ's church, and their unity is in him.

This was the discovery which brought into existence the World Council of Churches. There isn't much resemblance between Coptic Christians of Ethiopia and the Disciples of Christ in the U.S., or perhaps between your congregation and the First Baptist Church down the street. But none of these churches is our property. They belong to Christ, and he cannot be divided.

We'll hear a lot about this while the assembly of the World Council is in session in India beginning this week. Only a handful of Roman Catholics will be there, as observers, but most of the other churches of the world are sending delegates. This is something new since World War II. After centuries of separation and isolation, the Christian churches are finding one another.

BIGGEST news story from the assembly will probably be about the vote on receiving the Russian Orthodox Church into the World Council. If you listen to some of the shrill critics, you may be convinced that Khrushchev is pulling strings to get the Russians in so they can infiltrate communism among Christia

It should be obvious to reasonal people that if the Reds had been succe ful in their tactics the church would ha entirely disappeared in Russia decac ago. Communists tried hard to persua everyone to leave the church.

Church leaders have to maneuver sk fully in Communist countries to ke from all being put in jail. But th churches still exist, even though unc difficult circumstances. The fact t churchmen from both sides of the Ir Curtain can come together this week New Delhi is evidence that the Christi faith can draw people together on higher level than their social and politi divisions.

I DON'T EXPECT the World Council sembly to solve the problem of how nations can live together in peace. Lord did not promise that his kingd would come in its fulness within boundaries of our time and place. across the dividing lines of our nati his kingdom has already come to th who live in the joy and peace of gospel.

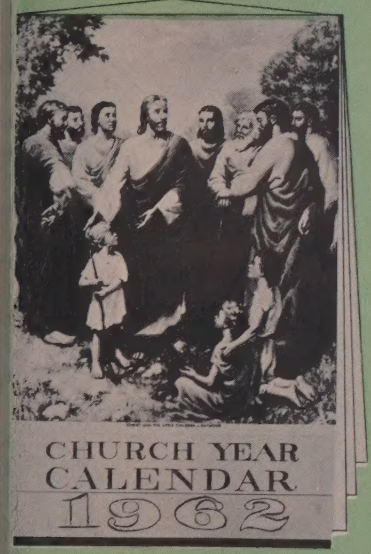
Since I'm not in New Delhi this w I won't have opportunity to sit up a bar somewhere and drink a few glas of goat's milk with some fellow fr Czechoslovakia. I've had such exp ences before, at international church semblies, and have found that when stopped talking about the things t divide us there was plenty that drew together.

We shall be eager to hear from friends who are now in India about t encounters with Christians of alm every nation. This will be fresh pr that we are one in Christ, which is c forting knowledge in a world so gre torn apart in every other way.

—ELSON RU

Pictures for 1962

Church Year Calendar



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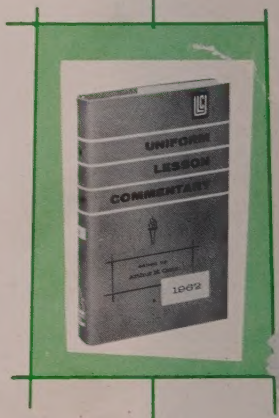

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